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DEPICTED IN THE GOSPELS AND EPISTLES?

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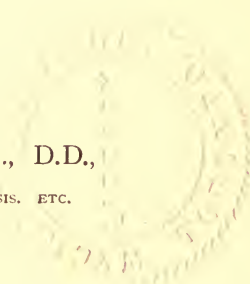
HOW IS THE DIVINITY OF JESUS

Depicted in the Gospels and Epistles?

BY THE REV.

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AUTHOR OF "PULPIT COMMENTARY ON GENESIS. ETC.



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P R E F A C E.

THE nature and design of the following work are sufficiently explained in the Title, Table of Contents, and Introduction. It is primarily a Handbook of New Testament Christology, and aims at presenting succinctly, yet with some degree of fulness, the doctrine of the Person of Christ contained in the Gospels and Epistles; as such it is hoped that it may prove not altogether unserviceable to the student of Biblical Theology. It is also, however, so constructed as to deal directly with the question of the truth or falsehood of the doctrine eliminated from the Sacred Text, in which respect it assumes the character of an argument in favour of the Divinity of Jesus; in this light it offers what to some may prove a not unwelcome contribution to a great theme. The writer has spared no pains in acquainting himself with the views of others in both departments of his subject, though he ventures to claim for the production now offered to the public the merit of being, as far as possible in the circumstances, an independent in-

vestigation. The frequent citation of authorities in the body of the text is intended to guide the student to writings in which similiar opinions to those advocated in the present volume are set forth; in several instances these citations were inserted while the sheets were passing through the press, the books referred to not having been seen during the composition of the work. Wherever the writer has been expressly indebted to antecedent labourers in the same field, an acknowledgment of such indebtedness has been made.

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*HOW IS THE DIVINITY OF JESUS DE-
PICTED IN THE GOSPELS AND
EPISTLES?*



INTRODUCTION.

THE doctrine of the Supreme Divinity of Jesus may be fittingly described as the Acropolis of the Christian faith. Around it has raged, with unabated fierceness, from the days of Celsus and Porphyry to those of Strauss and Renan, the battle of infidelity against orthodox belief. At whatever point in its outworks the fortress of Revealed Truth has been assailed, with whatever zeal, dialectical skill, and persevering energy rationalistic criticism has impugned the authenticity of its sacred books, however contemptuous the scorn with which materialistic science and empirical philosophy have swept, as they imagine, every vestige of the supernatural beyond the range of human vision, and conclusively demonstrated, as they suppose, the impossibility of a miracle, the absurdity of an atonement, as well as the extreme fatuity of anticipating any sort of life beyond the grave, with a sublime self-confidence eliminating these with others of the Christian's most cherished beliefs from the category of *credibilia*, the capture and reduction of this, the chief citadel of the faith, has constantly been the more or less veiled ulterior design of every hostile attack. Nor has this been an indication of defective wisdom on the part of its assailants, except in so far as it may eventually prove to have been pure simplicity to entertain the expectation of being able to pluck up the

Rock of Ages by the roots and cast it into the Sea of Doubt. For if the Galilean carpenter, who was born in Bethlehem and reared in Nazareth, who for three and a half years maintained, in the full blaze of a publicity that was always critical and mostly censorious, a life not alone of unwearied philanthropy, but also of unparalleled meekness and unchallengeable purity,—if this Jesus, whom, for nineteen centuries, His followers, embracing many of the noblest hearts and most gifted intellects the world has ever seen, have invested with the honours of divinity,—if this confessedly holiest and most loving Scion of humanity, whom millions of His brethren, gathered out of every age and country, have with joyful acclamation crowned as the Lord of the universe,—if, let it be repeated, this exalted Personality, whose figure overshadows all time, reaching back to creation's dawn, and forward to the judgment day, be once uncrowned and dethroned, let down from the lofty pedestal of glory on which in the imagination of His followers He sits, and compelled to rank with common men, then not only is the historic credibility of the Gospel narratives and Apostolic Epistles, which in unambiguous terms assert Christ's Divinity, completely shattered, but the entire superstructure of the Christian system is laid in ruins, the mystery of Bethlehem must be abandoned as a myth, the propitiatory sacrifice of Calvary must be pronounced an invention of theologians, and the hope of immortality must be discarded as a dream. On the other hand, if in Mary's Son was realized Isaiah's conception of a virgin's child whose name should be called "Emmanuel, God with us," if in Jesus the world beheld, although it knew Him not, an incarnation of the Eternal Word, if the Christ of Nazareth, whom John baptized and Pilate crucified, was in reality the Only-begotten Son of God,

who, for some lofty purpose of grace to this fallen world, had assumed in mysterious union with Himself a true body and a reasonable soul, then not only is the general trustworthiness of the authors of the Gospels and Epistles thereby confirmed, for that is what they constantly assert, but the full circle of Christian doctrine, in all the above-mentioned details, is placed beyond the reach of contradiction, while the Church of the Living God is seen to be established on a rock. Hence, with equal perseverance, tenacity, and skill, from the time of Athanasius downwards, has the defence been conducted by successive champions of the faith, who have felt themselves at once sustained by the loftiness of their mission, and fired with enthusiasm through the ineffaceable conviction that with the loss of this central fact, the supreme Divinity of Jesus, everything most precious in the Christian system is lost, whilst with its retention and establishment everything of moment is gained.

In leading evidence to attest Christ's Divinity, until recent years, while yet the inspiration of the sacred writers and the historic credibility of their compositions were not impugned or regarded as open to serious doubt, it was customary, after the example of Patristic and Reformed theologians, to point to the divine names and titles ascribed to Jesus in the Scriptures, to the Divine attributes therein assigned to Him, to the Divine worship represented as paid to Him by both men on earth and angels in heaven, and to the Divine works imputed to Him—such as the creation of the world, the forgiveness of sins, the raising of the dead; and unquestionably, from a purely Biblical standpoint, the inspiration of the Scriptures being conceded, and the authority of their writers being regarded as paramount, the argument was both valid and sufficient. The

rise, however, in modern times, of a new science of Biblical criticism, which two centuries of patient elaboration have brought to a singular degree of perfection,—a science which largely challenges that upon which Christian dogmatics had been accustomed to rely, viz., the perfect authenticity and unimpeachable veracity of its sources of information,—the rise of such a science could not fail eventually to impose on the apologist of Christ's Divinity the necessity of devising an altogether new line of argument, which should be wholly independent of any presuppositions as to the authenticity and genuineness of either the Gospel biographies or the apostolical letters. Accordingly, in such works as Dr. Carl Ullmann's "Sinlessness of Jesus;" John Young's "Christ of History;" Horace Bushnell's "Character of Jesus;" Canon Liddon's "Bampton Lecture on the Divinity of our Lord;" Philip Schaff's "Person of Christ;" Ernest Naville's "The Christ;" and Dr. J. J. Van Oosterzee's "Image of Christ, according to the Scriptures;" neither is stress laid upon the inspired character of the documents, nor is more claimed for them in the way of historical credibility than is freely conceded to similar monuments of antiquity. On the same principle, also, will the present contribution to this important subject be constructed. Waiving all inquiry into when, where, or by whom the several writings which compose the New Testament were produced, taking up the Gospels and Epistles at whatever date the newer criticism may be pleased to permit them to exist in the condition in which we now possess them, it will be the object of the following investigation to unfold the doctrine of Christ's Divinity as it lies depicted in their pages, to ascertain, by means of careful exegesis, what the doctrine is in its several details, to inquire how far the New Testament writers are in harmony with one another

in their conceptions of this doctrine; and, in conclusion, to indicate the bearing which the result of such investigation has on the general question of the Divinity of Jesus.

That the Gospels and Epistles represent Jesus of Nazareth as a Divine Being is undeniable. It may be questioned, indeed, with the Rationalist whether they are right in doing so, or with the Socinian whether the language in which they assign Divinity to Jesus is not susceptible of an explanation which practically reduces their statements to the exaggerations of a fond enthusiasm; but that *primâ facie* they convey the impression of designing to ascribe superhuman, nay, even Godlike dignity to Christ, must, it is believed, be the verdict of every competent and impartial reader. And if further it be inquired in what particular manner the Divinity of Jesus is depicted in the Gospels and Epistles, it will be found that, with a striking unanimity, they describe it as existing in a threefold state or condition,—*in Pre-incarnate Glory, in Incarnate Self-Abasement, and in Post-incarnate Exaltation*; to which threefold state or condition alludes not simply the self-utterance of Jesus in the Fourth Gospel, “I came out from the Father, and am come into the world: again I leave the world, and go unto the Father” (John xvi. 28), but also the testimony of Paul in the well-known declaration, “Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore, also God highly exalted Him, and gave unto Him the Name which is above every name” (Phil. ii. 6—9); and of the writer to the Hebrews, when, speaking of the Son-Heir through whom God made the worlds, he says,

“Who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high” (i. 3). It will therefore be convenient, as well as sufficiently exhaustive, to develop the Biblical doctrine of the Divinity of Jesus in three successive parts, corresponding to the three just mentioned states or conditions.

Part I. will set forth the Biblical account of Christ's Divinity as it existed prior to the Incarnation, dealing first with the question of the pre-existence of the higher nature of Jesus (chap. i.); then exhibiting the relations of that pre-existent personality to the Deity (chaps. ii., iii., iv., v.); and finally unfolding the connection which subsisted, antecedently to His historical appearing, between Him and the created universe—of angels, of matter, and of men. Part II. will treat of the coming in the flesh of this Pre-existent One, presenting in order the Doctrine (chap. i.), the Purpose (chap. ii.), and the Signs (chap. iii.) of the Incarnation. Part III. will follow the Incarnate Word, the manifested God-man, when He disappears from earth and takes His seat in heaven beside the Uncreated Deity as the Lord of glory (chap. i.), the Head of the Church (chap. ii.), the Sovereign of the universe (chap. iii.), and the Judge of men (chap. iv.). A few words in conclusion will discourse of the historic credibility of the doctrine thus delineated, will seek an answer to the question, Is the doctrine herein taught of the Divinity of Jesus Christ true, or, in other words, was Jesus divine?

PART I.

*THE DIVINITY OF JESUS IN PRE-
EXISTENT GLORY.*



CHAPTER I.

THE PRE-INCARNATE EXISTENCE OF JESUS.

IF Jesus of Nazareth was a Divine Human Person, or an Incarnation of the Deity, it is certain that He must have possessed an existence prior to His advent within the time-and-sense sphere of earth. Accordingly, on the assumption that it is the portrait of a God-man which shines forth from the pages of the New Testament Scriptures, there will be found ascribed to Him, with more or less distinctness, this specific property of pre-existence. At least, it would be fatal to any pretensions that might be advanced in favour of Christ's Divinity, if it could be shown that by the writers of the Gospels and Epistles His existence was believed to have begun with His birth in Bethlehem (Strauss) or at Nazareth (Renan), or if even it could be established by an *argumentum ex silentio* that, so far as their respective compositions indicated, they had no acquaintance with any antecedent form of being out of which the distinguished Subject of their histories and letters passed into the human. But exactly the reverse of this is one of the characteristic features of both the Evangelical Biographies and the Apostolical Epistles. Not only do they perfectly accord in refusing to date the commencement of Christ's being from the nativity which occurred, A.U.C. 749-50, under the reign of Augustus, but, as it were, they appear to vie with each other as to who shall set forth the

fact of His pre-existence with the greatest clearness and fulness of detail. It will therefore be the aim of the present chapter to make good this assertion by the citation, first, of the self-witness of Jesus; secondly, of the testimony of the Evangelists; and, thirdly, of the doctrine of the Apostles.

I. THE SELF-WITNESS OF JESUS AS TO HIS PRE-MUNDANE EXISTENCE.

1. *In the Synoptists.* That the testimonies given by Jesus concerning Himself should be neither so direct nor so full in the first three Evangelists as they are in the fourth, is precisely what one should expect who considered the peculiar manner in which those Gospels were constructed, and the specific aim which they contemplated, at the same time contrasting both with the mode in which the Fourth Gospel originated, and the purpose towards which it was directed. The earlier narratives were designed as simple biographical accounts of the life of Jesus for the first circles of Christian readers, and accordingly were mainly occupied with the Galilean ministry, in the teaching of which, and for perfectly sufficient reasons, not the doctrine of His Person, at least at first, but the doctrine of the Kingdom of God, formed the prominent theme. On the other hand, the later narrative, dealing chiefly with the Jerusalem ministry, and being composed at a time when the facts of our Lord's history were already widely known, it was natural that in it greater stress should be laid upon the doctrine of His Person. Accordingly, the self-witness of Jesus as to His personality, and in particular as to His pre-existence, possesses, in the Fourth Gospel, a richness and fulness which are wanting in the Synoptical narrations. Yet even in these can be found elements sufficient for arriving at a judgment as to whether Christ believed Him-

self to have existed antecedently to His coming to the earth.

(1) Probably the first veiled allusion to His pre-existence was that with which He opened His preaching circuits among the villages of Galilee: "For to this end came I forth," *εἰς τὸντο γὰρ ἐξῆλθον* (Mark i. 38), which can scarcely be understood as signifying "For this cause have I undertaken this journey, or left the house" (Meyer), but must, as the parallel, "For therefore was I sent," *ὅτι ἐπὶ τὸντο ἀπεστάλην* (Luke iv. 43), indicates, be interpreted in the solemn Johannine sense (xvi. 28) of coming forth from the Father and coming into the world (Bengel, Olshausen, Lange, Alford). Along with this may be conjoined the various utterances in which He speaks of having come (Matt. v. 17; x. 34, 35; Mark ii. 17; Luke xii. 49, 51); of the Son of man as having come (Matt. xviii. 11; xx. 28; Mark x. 45; Luke xix. 10); and of having been sent by God (Matt. x. 40; xv. 24; Mark ix. 37; Luke ix. 48); for although the terms "come" and "sent" are also applied to John the Baptist (Matt. xi. 18; John i. 6), concerning whom no claim of pre-existence is advanced, it does not follow that, when used of Christ, they must be exactly co-extensive in meaning. The sense in which they were employed by Christ when speaking of Himself, must in large measure be determined by a consideration of His habitual style of thought and expression.

(2) It is probably not wrong to detect in "The Son of man upon earth," *ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς*, who forgives sin (Matt. ix. 6; Mark ii. 10; Luke v. 24), an indirect glance at His heavenly origin: *Cælestum ortum hic sermo sapit* (Bengel; cf. Stier, "The Words of the Lord Jesus," vol. i., p. 367).

(3) It is even open to question whether there does not

shine through the favourite appellation, "Son of man," a reflection of His pre-mundane glory. Without anticipating the fuller examination of this phrase, which will afterwards be given (Part II., chap. i.), it may here be simply stated that "He who chooses this appellation for Himself, implies that He is conscious of being originally more than man; and inasmuch as He has come among men, of living in a condition of temporary humiliation" (Oosterzee, "The Theology of the New Testament," § xi., 2).

(4) That at least once in the Synoptists He employed language which unambiguously claimed for Himself an existence anterior to His historical appearing, seems an obvious deduction from His question to the Scribes and Pharisees when, quoting the words of Psalm cx. 1., He inquired: "If David then calleth Him Lord, how is He his son?" (Matt. xxii. 45; Mark xii. 37; Luke xx. 44); a question which could only point to His supernatural origin and pre-incarnate being, since, if David in the Spirit called Him Lord, He must at least in David's time have already been in existence (cf. Beyschlag, "Die Christologie des Neuen Testaments," p. 62).

(5) And this naturally leads up to the claim which Christ preferred, not only in presence of His disciples (Matt. xi. 27; Luke x. 22), but also before the high priest (Matt. xxvi. 63; Luke xxii. 70), to be regarded as the Son of God. So obviously does the former of these passages refer to the supernatural origin of Jesus, that Strauss on that account rejects it as unhistorical ("Leben Jesu," p. 204); while Schleiermacher has declared of the latter that "No Godhead can be more certain than that which so proclaims itself"—"*Keine Gottheit kann gewisser sein als die, welche so sich selbst verkündigt*" ("Reden über die Religion," Fourth Edition, p. 292-3). Both passages will at a subsequent

stage receive minute investigation ; in the meantime it may suffice to say that, conceding, *causa argumenti*, "that the Pre-existent Personality is never called Son," and that "when Christ calls Himself the Son of God, it only applies to the whole Personality of the Manifested One" (Schmid, "Bib. Theol. of New Testament, p. 135, C.F.T.L), it is still true that in the phrase when so explained there is involved the conception of a Pre-existent Personality, who became that Manifested One on whom the filial title was conferred.

2. *In the Fourth Gospel.* Here, as already indicated, the self-witness of Jesus as to His pre-existence is both ample and varied.

(1) The solemn and frequent iteration with which He claims to have been sent by God (iv. 34 ; v. 23, 24, 30, 36, 37 ; vi. 38, 39, 40, 44, 57 ; vii. 16, 18 ; ix. 4 ; x. 36 ; xi. 42 ; xii. 44, 45, 49 ; xiv. 24 ; xv. 21 ; xvi. 5 ; xvii. 3, 18, 21, 23, 26 ; xx. 21) cannot possibly be construed, in every instance, as a reference merely to His official calling: "*Immer redet er in denselben lediglich von seinem messianischen amte und nicht von seiner göttlichen Natur*" (Beyschlag: "Die Christologie des Neuen Testaments," p. 69), but must, on any sound principle of interpretation, in the majority of cases at least, be regarded as containing also an allusion to His pre-temporal condition, out of which He had been commissioned to proceed as the Father's ambassador.

(2) With scarcely less emphasis does He represent Himself as having come down from heaven, *ὁ ἐκ τοῦ οὐρανῶν* (iii. 13 ; vi. 38, 51), where He had formerly resided, *ὅπου ἦν τὸ πρότερον* (vi. 62), and where formerly He had seen (vi. 46 ; viii. 38) and known (vii. 29) the Father ; as being from above, *ἐκ τῶν ἄνω*, in contrast to His hearers, who were from beneath, *ἐκ τῶν κάτω* (viii. 23), the import of which He elucidates by observing that while they were of

this world, *i.e.* belonged to this mundane order of things, He was not; as having proceeded forth from God, and as having come (into the world), ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω (viii. 42; cf. vii. 28; ix. 39; xii. 46; xvi. 28), language which, while it certainly extends not to a visible descent through the atmospheric firmament, can just as little be restrained to a merely ethical-religious affinity between Christ and the Supreme Deity (Weizsäcker, Beyschlag), but must be viewed as explicitly affirming a personal existence of the former antecedent to the time of His historical appearance among men (cf. Weiss, "Bib. Theol. of New Testament," vol. ii., § 144).

(3) Such an existence is accordingly categorically declared in the statement, that before Abraham was born He possessed being, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι (viii. 58), where the contrast between Abraham's coming into existence and Christ's possession of absolute being, and the use of the present tense—εἰμί—place it beyond a doubt that Christ designed to set forth His personal, and not merely His ideal (Beyschlag), pre-existence. "The thought is a glance backward of the consciousness of Jesus upon His personal pre-existence" (Meyer).

(4) Finally, at the supper table, after re-asserting that He had come out from God, ἐκ τοῦ Θεοῦ (xvi. 28), and forth from the Father, παρὰ τοῦ Πατρὸς (xvi. 27), He solemnly affirms that He had been with the Father before the world was, πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί (xvii. 5), and that the Father had loved Him before the foundation of the world, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου (xvii. 24), concerning which declarations it is enough to say that only dogmatic interest, not exegetical candour, can deprive them of the manifest personal significance which they possess. If Christ is a personality distinct from the Father to-day,

since the exaltation, the same was He, according to these announcements, before the world was (cf. Gess, "Christi Person und Werk," vol. i., p. 172).

II. THE TESTIMONY OF THE FOUR EVANGELISTS AS TO THE
PRE-MUNDANE EXISTENCE OF JESUS.

1. *The Three Synoptists.* If not voluminous, the evidence afforded by the writers of the first three Gospels is at least sufficient.

(1) The narratives of His birth distinctly suggest the thought of His pre-existence. According to Matthew (i. 18—25), Jesus was a virgin's child, supernaturally conceived by the power of the Holy Ghost, constituting, when born, an incarnation of the Deity, and named, in accordance with an ancient Hebrew oracle, "Emmanuel, which is, being interpreted, God with us." According to Luke, the Angel of the Annunciation proclaimed Him "The Son of the Highest" (i. 32), and "The Son of God" (i. 36), who should come to earth, not by ordinary generation, but by the miraculous interposition of the Holy Ghost (i. 35); while the Angel of the Advent styled Him "a Saviour, who is Christ the Lord" (ii. 11),—a collocation of terms occurring nowhere else (cf. ii. 26), and almost spontaneously suggesting the identification of Lord—*Κύριος*—with the Hebrew Jehovah, for which in the Septuagint it usually stands. "As in the term 'Saviour' lies included the idea of taking away sin (ver. 78), so in that of 'Lord' lies the Godlike dignity of the Sin-bearer" (Olshausen: "Commentary," *in loco*). The conclusion therefore seems unavoidable, that "as the ideal Gospel, as well as the doctrinal Epistles, everywhere imply the human birth and often refer to it," so "the narratives which describe that birth more than imply the theory of His

higher nature and relations developed in that Gospel and these Epistles" (Fairbairn's "Studies in the Life of Christ," pp. 37, 38).

(2) The accounts of the voice from heaven at the baptism (Matt. iii. 17; Mark i. 11; Luke iii. 22), and again at the transfiguration (Matt. xvii. 5; Mark ix. 7; Luke ix. 35), declaring Jesus God's Beloved Son, must be regarded as equivalent to a testimony in favour of His pre-existence, unless it can be shown that the sonship assigned to Christ on these occasions was a purely physical, ethical, or official sonship (*vide* chap. iii., pp. 55—57).

(3) The question of the demons, "Art Thou come hither (ἤλθες ἑδδε) before the time to torment us?" (Matt. viii. 29), can scarcely have had other reference than to the Son of God's arrival upon earth out of a heavenly and spiritual condition. The genius of even a Bengel appears to forsake him when he explains the force of "hither" (ἑδδε) by saying that the demons as it were arrogated to themselves a kind of proprietorship in the district, and more especially in the pigs of the place—*Jus quasi quoddam eo loco demones sibi arrogabant et in porcos eo loco.*

2. *The Author of the Fourth Gospel.* If the testimony borne by the earlier historians is rather indirect than direct, being the recorded utterances of others, not a statement of their own personal beliefs, that of the later writer is of a character entirely the reverse.

(1) In the prologue of this Gospel, Jesus of Nazareth is expressly identified with the Word, Λόγος, a Personal Being who was "in the beginning with God" (i. 1), who, as the Bearer of Divine grace and truth, came into the world (i. 9), becoming flesh and tabernacling in the midst of men (i. 14), and who, even at the moment when sojourning on earth, was "The Only-begotten Son in the bosom of

the Father" (i. 18),—predications which are wholly destitute of meaning if they do not teach that to the Subject of them pertained a pre-incarnate existence (*vide* chap. ii., pp. 28—31).

(2) In a subsequent chapter, Christ is characterized either by the evangelist himself (Bengel, Olshausen, Tholuck, Westcott, and others) or by the Baptist (Meyer, Godet, Luthardt, Alford, and others) as "He that cometh from above," ὁ ἄνωθεν ἐρχόμενος, "He that cometh from heaven," ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος (iii. 31), and "He whom God hath sent," ὃν γὰρ ἀπέστειλεν ὁ Θεός (iii. 34); in which appellations it is impossible not to catch an echo of the previous self-witness of Christ.

(3) Quoting a prediction from Isaiah (vi. 10), uttered when—rather because—the prophet beheld the Theophany in the temple, the evangelist identifies the Divine Person of the vision with Christ, designates the glory of Jehovah as the glory of Christ, and affirms that the prophet spake of Him, *i.e.* Christ (xii. 41). Even Beyschlag has no doubt that this was designed by John to signify the pre-existence of Christ, or of the Logos ("Die Christologie des Neuen Testaments," p. 166).

(4) Entering on the history of Christ's Passion, the sacred penman asserts that Jesus knew that He was come from God, ὅτι ἀπὸ Θεοῦ ἐξῆλθε (xiii. 3),—language which, as the appended antithesis, "and goeth unto God," καὶ πρὸς τὸν Θεὸν ὑπάγει, explains, points not to Christ's Divine commission, as did the similar phraseology employed by Nicodemus (iii. 2), but to His heavenly origin.

III. THE DOCTRINE OF THE APOSTLES CONCERNING CHRIST'S PRE-MUNDANE EXISTENCE.

1. *The Doctrine of James.* Only as an inference back-

wards from the circumstance that Jesus is called Lord, Jehovah, Κύριος (i. 1 ; ii. 1 : v. 14, 15), is associated with the Father, Θεός (i. 1) on manifest terms of equality, and is represented as possessor of the glory, τῆς δόξης (ii. 1), "which in any case expresses a majesty akin to the Divine" (Dorner), corresponding as it does to the μορφή Θεῶν of Paul,—only inferentially from these can allusion to Christ's pre-existence be detected in this Epistle.

2. *The Doctrine of Peter.* In several instances this apostle indicates his acquaintance with the doctrine of a pre-incarnate Saviour.

(1) In the Acts of the Apostles (ii. 34), the citation of David's words, "The Lord said unto my Lord" (Psalm cx. 1), as applicable to Jesus of Nazareth, though introduced with special reference to His exaltation, may nevertheless be viewed as distinctly involving a recognition of His pre-existence (*vide supra*, p. 14).

(2) In the first of the two Epistles bearing Peter's name, the Spirit that resided in and moved the Old Testament prophets is declared to have been the Spirit of Christ, τὸ ἐν ἀντοῖς Πνεῦμα Χριστῶν (1 Pet. i. 11). While admitting that this might be understood as meaning only "that spirit which in its entire fulness should first rest upon the historical Christ" (Beyschlag, "Die Christologie des Neuen Testaments," p. 121 ; cf. Weiss, "Bib. Theol. of New Testament," vol. i., p. 228 ; Dorner, "Doctrine of Person of Christ," vol. i., p. 69, C.F.T.L.), it is contended that nothing forbids "of Christ," Χριστῶν, being regarded as a genitive of the subject, *genitivus subjecti* (cf. Rom. viii. 19 ; Gal. iv. 6 ; 1 Pet. iv. 11) ; in which case the import of the clause will be that the Spirit which resided in and proceeded from Christ was the Teacher of the prophets (Schmid, "Bib. Theol.," p. 382 ; Oosterzee, "The Theology

of the New Testament," p. 109; Gess, "Christi Person und Werk," vol. ii., p. 396; Liddon, "Divinity of our Lord," p. 295, 4th ed.; Alford, *in loco*),—an interpretation which, even by those who on other grounds reject it, is admitted to be the more natural of the two (Weiss, p. 227).

(3) In the same Epistle Christ Himself is represented as having been foreknown indeed before the foundation of the world, *προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου*, but manifested at the end of the times, *φανερωθέντος δὲ ἐπ' ἑσχάτων τῶν χρόνων* (1 Pet. i. 20). Here again must it be conceded that the term "foreknown," *προεγνωσμένου*, taken by itself, cannot be held responsible for more than a pre-existence of Christ in the foreknowledge, *πρόγνωσις*, of God, or in the divine purpose (Beyschlag, p. 21; Weiss, p. 227). Viewed, however, in connection with *φανερωθέντος*, an antithesis pointing not to the exaltation (Weiss, vol. i., p. 227; Dorner, "Person of Christ," vol. i., 68; C.F.T.L.), but to the incarnation, or earthly appearing, it cannot be divested of the notion of an actual personal subsistence of Him who was before the world's foundation an object of the Divine cognition, and at the end of the ages passed from concealment into historic visibility (Schmid, p. 383; Oosterzee, p. 209). That *φανερωθέντος*, "manifested," refers to the becoming visible of Christ through His being sent forth out of the unseen, and not to His entering for the first time upon the stage of being through the gateway of a human birth, having had no existence previous to that event, may be held as proved by the Apostle's use (v. 4) of the same verb to describe Christ's second coming out of Heaven (Gess, "Christi Person und Werk," vol. ii., p. 396).

(4) The Trinitarian reference with which the First Epistle opens (1 Pet. i. 2), and the transference to Him in it of certain Old Testament utterances concerning God

(1 Pet. ii. 3, cf. Psalm xxxvi. 8; 1 Pet. iii. 15, cf. Isa. viii. 13), the designation in the Second Epistle of Jesus Christ as our God and Saviour (2 Pet. i. 2., R. T.), as also the ascription to Him of two doxologies, one in each Epistle (1 Pet. iv. 11; 2 Pet. iii. 18), are in great part deprived of their significance, unless on the hypothesis that the writer held the doctrine of Christ's pre-existence.

3. *The Doctrine of Paul.* In those remarkable compositions which are commonly assigned to the Apostle of the Gentiles, the doctrine of the pre-existence of Jesus is exhibited with striking prominence. In perfect harmony with all that has already been advanced, Christ is represented (1) as having been manifested, *i.e.*, as having passed out of an antecedent spiritual, eternal, and invisible form into a corporeal, temporal, and visible condition (1 Tim. iii. 16; 2 Tim. i. 10; cf. Titus ii. 11); (2) as having come into the world (1 Tim. i. 15); (3) as having descended from the heavenly realms, *ὁ καταβὰς* (Eph. iv. 8-10), and as being the second man from heaven, *ἐξ οὐρανῶν* (1 Cor. xv. 47), with reference to which "we cannot avoid thinking of the origin of the person of Christ from a heavenly pre-existence" (Pfleiderer's "Paulinism," vol. i., p. 132); (4) as having been sent in the likeness of sinful flesh (Rom. viii. 3), from which the deduction is legitimate that, antecedent to His sending, He existed otherwise than in the likeness of sinful flesh (cf. Weiss, "Bib. Theol.," vol. i., § 79); (5) as having, in the fulness of the times, been sent forth, born of a woman, born under the law (Gal. iv. 4),—an expression in and of itself implying His pre-existence, and much more involving it, when compared with the parallel which follows (iv. 6), of the sending forth of the Spirit (cf. Gess, vol. ii., p. 95); (6) as having been delivered up by God, *παρέδωκεν αὐτόν* (Rom. viii. 32), nay, as having

given Himself, *τῶν δόντος ἑαυτὸν* (Gal. i. 4), where, unless the "giving" be restricted to the act of surrendering to death, the language must of necessity go back to a period antedating the historical appearance; (7) as having existed personally under the Old Testament dispensation (1 Cor. x. 4, 9; cf. Acts vii. 38), as the Author of salvation to His ancient people no less than to His Christian Church (cf. Weiss, "Bib. Theol.," vol. i., p. 416); (8) as having descended out of a divinely rich condition into an estate of temporal destitution and weakness (2 Cor. viii. 9), an intimation which "unquestionably refers to the pre-existence" (Beyschlag, p. 234), unless the sapless suggestion be adopted that the "rich condition" and the "poor estate" of Jesus fell together in His earthly life (Baur); (9) as having possessed a personal Being before all things (1 Cor. viii. 6; Eph. iii. 9 (?); Col. i. 15, 16, 17); (10) as having existed originally in the form of God, *ὃς ἐν μορφῇ Θεοῦ ὑπάρχων* (Phil. ii. 6),—a sublime announcement which by no ingenuity can be made to exclude the notion of a pre-temporal and supra-human condition in which Christ dwelt prior to His advent in the flesh. As many of these passages will necessarily come up again for examination, they are at present introduced solely for the purpose of establishing the fact of Christ's pre-existence, without determining anything as to its nature.

4. *The Doctrine of the Writer to the Hebrews.* Standing midway between the Pauline and Johannine Epistles, the letter to the Hebrews has many points of contact with both. In particular, it concurs with both in emphasizing the fact of Christ's pre-incarnate existence.

(1) It depicts Him, in contrast with the prophets of the Old Dispensation, as the Son (*i.e.* of God), the Heir of the universe, the Creator of the worlds, the Brightness of His, *i.e.* God's, glory, and the express Image of His

Person, as upholding all things by the word of His power (i. 1, 3), statements which can only be prevented from proclaiming a pre-existent Christ by assigning them exclusively to the exalted Saviour (Hofmann),—a view which will afterwards fall to be considered (*vide* chap. iii.)

(2) It styles Him the First Begotten, whom His Father introduced upon the stage of Time amid a chorus of angelic worshippers, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην (i. 6), a clear reference to the incarnation, if, as is probable, πάλιν serves to introduce a new citation (Luther, Calvin, Bengel), though it will rather point to the second advent, if πάλιν be connected with εἰσαγάγῃ (Chrysostom, Tholuck, De Wette, Delitzsch, Alford, Stuart, Davidson), which second advent, however, will of necessity presuppose that a first advent has already taken place.

(3) It describes Him as the Divine Occupant of an ever-enduring throne (i. 8),—the phrase, “for ever and ever,” εἰς τὸν αἰῶνα τοῦ αἰῶνος, reaching as far into the past as it does into the future.

(4) It represents Him as the Unchanging Architect of the earth and the heavens (i. 10, 13), addressing Him as Lord, Κύριε; assigning to Him the whole work of creation,—an indirect assertion of His Divinity, since “He that built all things is God” (iii. 4); and defining the epoch of His world-building activity as κατ’ ἀρχάς, “in the beginning.”

(5) It denominates Him the Captain of Salvation, who, since the children were partakers of flesh and blood, Himself also in like manner took part of the same (ii. 14),—a declaration manifestly signifying that He who thus assumed human nature antecedently existed as a person.

(6) It portrays Him as the Great High Priest over the House of God, who, having been once, at the end

of the ages, manifested (*πεφανερωται*) to put away sin by the sacrifice of Himself (ix. 26), shall to them that wait for Him, appear a second time (*ἐκ δευτέρου ὀφθήσεται*, a significant allusion to His first revelation) apart from sin, or without a sin-offering, unto salvation (ix. 28).

(7) It exhibits Him as the Servant of God, who, when He cometh into the world, *ἔισερχόμενος εἰς τὸν κόσμον*, not entering upon His official life (Bleek, De Wette), but stepping across the threshold of Time in the Incarnation (Tholuck), as the next words indicate, saith, "Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for Me" (x 5). "He who comes into the world is not yet in it" (Gess), and He who before he arrives on earth can converse with God, must at least be possessed of a personal existence.

(8) Finally, it characterizes Him as Jesus Christ, the same yesterday, to-day, and forever (xiii. 8), *i.e.* from everlasting to everlasting, there being no necessity to restrict the first term "yesterday," *ἐχθές*, to the period from the ascension or resurrection to the present moment, since the whole phrase is manifestly equivalent to the Apocalyptic formula, *ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*, "who is, and who was, and who is to come" (Rev. i. 8).

5. *The Doctrine of John.* In John's Epistles, which bear a striking resemblance to the Fourth Gospel, not only in literary style, but also in Christological contents, the pre-existence of Jesus may be said to form the key-note of the apostolic communications. As by the author of the Fourth Gospel, so by John is Christ called "That which was from the beginning," *ὁ ἦν ἀπ' ἀρχῆς*, and "the Life which was with the Father," *τὴν ζωὴν ἣτις ἦν πρὸς τὸν πατέρα* (1 John i. 1, 2); while His birth or historical appearance is represented as a manifestation (1 John i. 2; iii. 5, 8), as a coming in the

flesh (1 John iv. 2 ; v. 20), and as a sending into the world (1 John iv. 9, 14).

6. *The Doctrine of the Apocalypse.* Not only does the seer introduce Jesus (i. 9) under names (i. 5 ; ii. 18 ; iii. 1) and in situations (i. 12 ; v. 6) which, as will afterwards be shown, involve His divinity, but he expressly conceives of Him as having personally pre-existed before the period of His incarnation. In the messages to the Churches He is represented as at least twice alluding to His pre-mundane glory, styling Himself "The First and the Last, and the Living One who became dead" (i. 18), and claiming to be "the Beginning of the creation of God" (iii. 15),—a self-definition which even if it did import nothing more than that Christ was the first of creatures (Baur), would still involve the idea of pre-existence, and of course much more if interpreted as equivalent to *principium creationis*, the ἐν ὧ, δι' ὧν and εἰς ὃ of the universe. If by the writer He is never named "The Lord God Almighty," "He who sits upon the throne," or "He who is, and who was, and who is to come," if these are designations reserved exclusively for the Father (i. 8 ; iv. 8, 9 ; xi. 17 ; xv. 3 ; xvi. 7, 14 ; xix. 5 ; xxi. 22 ; cf. 2 Cor. vi. 18), it is certain that He calls Himself the Alpha and the Omega, the First and the Last, the Beginning and the Ending (i. 18 ; ii. 8 ; xxii. 13) ; all of which epithets are likewise assigned to God (i. 8 ; xxi. 6) ; while He both receives titles—as, *e.g.*, King of kings and Lord of lords (xix. 16)—and accepts acts of worship (i. 6 ; v. 12, 13, 14) which are wholly incompatible with any other notion than that of Supreme Divinity, and therefore of pre-existence.

CHAPTER II.

THE RELATION OF THE PRE-EXISTENT JESUS TO THE DEITY.

THE pre-incarnate existence of Jesus having been established as a doctrine universally affirmed by the authors of the Gospels and Epistles, the question naturally follows,—In what light do they present His relationship to the One, Absolute, and Supreme God? They had themselves been educated in a faith whose fundamental tenet was the unity of God (Exod. viii. 10; xx. 3; Deut. vi. 4; xxxii. 12; 1 Kings viii. 23; Neh. ix. 6; Psalm xcvi. 5; Isa. xlii. 8; Jer. x. 6). It is true that, when examined in the light of subsequent New Testament revelation, the Hebrew Scriptures discover traces, anticipations, adumbrations of a distinction of persons in the Godhead (Gen. i. 26; iii. 22; Psalm xxxiii. 6; Isa. xi. 2; xlii. 1; xlviii. 16; lxii. 9). Yet it is doubtful if these were more than faintly perceived by even the loftiest intellects and purest hearts of the Old Testament Church, as it is certain that, prior to the Advent, they had not assumed the form of a definite Trinitarian belief. Hence it was impossible that the New Testament writers could put forth in behalf of Jesus Christ such a claim as is implied in His pre-existence, without immediately and necessarily finding themselves confronted by the task of minutely defining the

relations in which He stood towards the Eternally Self-existent Deity, whose hitherto undivided sovereignty He appeared to challenge. Accordingly—whether deliberately and consciously as the result of collusion, or instinctively and involuntarily as the effect of supernatural guidance, is at present immaterial—this is done; and the Jesus to whom they ascribe a pre-temporal existence they also depict in a fourfold relation to the Supreme Deity,—as the Word, the Son, the Equal, and the Subordinate of God. These will be taken up in four successive sections, while a fifth will investigate the relation subsisting between the Pre-existent Jesus and the Holy Spirit, who also in Scripture is represented as one of the Persons of the Godhead.

SECTION I.

THE PRE-EXISTENT JESUS AS THE WORD OF GOD.

Occurring frequently in the New Testament Scriptures in the sense of that divine truth which God had communicated to the Jewish Church through the Old Testament prophets (Mark vii. 13; Luke viii. 21; John x. 35; Rom. ix. 6; 1 Cor. xiv. 36), or was then revealing to the world at large through Christ and His apostles (Luke xi. 28; John xiv. 24; Acts iv. 31; vi. 7; xii. 24; xiii. 44; xviii. 11; 2 Cor. iv. 2; 1 Thess. ii. 13; 1 Tim. iv. 5; 1 John ii. 14; Rev. i. 9), and in one instance at least employed to describe the creative fiat of Jehovah (2 Pet. iii. 5), the phrase, ὁ Λόγος τοῦ Θεοῦ, the Word of God, is in three distinct places—in the Fourth Gospel, in the First Johanne Epistle, and in the Apocalypse—applied, either directly or indirectly, to the Pre-existent Jesus, while in other parts traces, more or less vivid, of the same doctrine can be detected.

I. THE LOGOS IN THE FOURTH GOSPEL (JOHN i. 1, 14).

That the Logos, whom the author depicts in the sublime exordium of his Gospel (i. 1—14), was the Pre-existent Jesus may be said to go without proof. It was the Logos who became flesh, and whose glory was beheld streaming through the veil of Christ's humanity. If, therefore, it be inquired who this Logos was, a reply of the most satisfactory kind can be elicited from the words of the evangelist. Travelling backwards from the transcendent fact of the Incarnation (ver. 14), the following particulars will be found asserted concerning this mysterious Subject:—

1. *Personality.* Not only does the entire paragraph convey the impression that the writer is discoursing of a personal intelligence, but the matter is placed beyond the reach of controversy by the constant use of the personal pronoun (vv. 3, 4, 10, 12), and by the express affirmation that in Him was life (ζωή)—such life as, when imparted to men, became their light, *i.e.* constituted them personal intelligences (ver. 4).

2. *Omnipotence.* Explicitly is it asserted that all things were made by or through Him (δι' αὐτοῦ), and that without Him, or apart from Him (χωρὶς αὐτοῦ) was not anything made that has been made (ver. 3). Whether the relation of the Logos towards creation here mentioned was that of original Author or intermediate Artificer, in either case it implied the possession of powers such as could have resided only in Deity.

3. *Eternity.* In direct antithesis to the universe, which through His agency began to be (ἐγένετο), He ever was (ἦν), having existed in the beginning with God, the term ἀρχὴ pointing back not to the commencement of the Gospel dispensation (Socinus), but, as the context shows, to a period antecedent to the creation of the world, or the

beginning of time, *πρὸ καταβολῆς κόσμου* (John xvii. 24), *i.e.* to eternity.

4. *Divinity.* What in all the preceding statements has been latently implied is now openly declared. The Logos was God, Θεὸς; neither θεῖος simply, as if He were a sort of δειτέρος Θεός; nor ὁ Θεός, as if in His personality were embraced the entire Godhead, but Θεός, to indicate His equality with the Supreme Divinity. In short, the use of this word decisively discovers that the writer designed to formally exclude the Arian idea that the Logos was the first of creatures, and to represent Him, on the contrary, as of true Godlike being "*als wahrhaft göttlichen wesens*" (Beyschlag).

5. *Distinction of Personality.* On the ground that the terms Father and God are used interchangeably in the New Testament (John i. 1; cf. 1 John i. 2), while in the Old Testament the same is true of the terms God and the Word, the last-mentioned writer contends that to the author of the Fourth Gospel the Logos was no distinct personality, but only a development outwards towards the world of the absolute personality ("Die Christologie des Neuen Testaments," p. 166); but the language is too specific to admit of other explanation than that of an inter-trinitarian distinction between the Persons of the Godhead,—“The Logos was with God,” the phrase *πρὸς τὸν Θεόν* denoting *perpetuam quasi tendentiam Filii ad Patrem in unitate essentiae* (Bengel), what theological speculation has defined as the Relation of Immanence between the Word and God (Reuss, “Christ. Theol.,” vol. ii., p. 390).

6. The precise relation of the Logos to God is further elucidated by the meaning of the term, which is clearly employed by the writer to set forth the Divine Personage who became incarnate as, in His pre-existent condition, *the Revealer of the Father.* The best interpreters are agreed that

the word *Logos* is not to be understood in a metaphysical or Philonian sense, or to be taken figuratively, like the words *Chochmah* and *Sophia* in the Old Testament and the Apocrypha, and far less to be regarded as designating, after the manner of second century Gnosticism, an æon or emanation from the Divine Primal Essence, but to be viewed as setting forth an intelligence co-existing eternally with, yet personally distinct from, the Supreme Deity,—an intelligence in whom the Divine thought and speech both find personal realization, and through whom they are both communicated outwards to the universe,—an intelligence existing eternally over against God, as His *ἐκκὼν*, His *alter ego*, in whom the Deity beholds Himself perfectly reflected, and with whom He eternally dwells in the most absolute intercommunion of love. The explanations which recognize in the expression a synonym for *ὁ λεγόμενος*, the Promised One (Beza, Ernesti, Tittmann), or *ὁ λεγών* the Speaking One (Dæderlein), in the sense of *auctor divini verbi*, the Founder of Christianity (Lehrer), or for the objective Word of God, the message of the Gospel (Hofmann, Luthardt), are inadequate. Nothing can be clearer than that the *Logos* of the present Gospel is a Personal Divine Intelligence who is distinct from, and yet is the absolute self-manifestation of the First Person of the Godhead.

II. THE LOGOS IN THE FIRST JOHANNINE EPISTLE
(1 John i. 1—2).

Notwithstanding the endeavours of the Tübingen School of Theology to establish a diversity of authorship between the Fourth Gospel and the present Epistle, “a comparison of the two leaves no doubt on the mind that both are by the same writer, the similarity between the two being so striking and so thorough in character, in thought, and

language, in distinctive representations and turns of expression, as to be utterly incomprehensible save on the supposition of identity of authorship" (Bleek, "Introduction to the New Testament," vol. ii., p. 186, C.F.T.L.) "The inner affinity of the two writings is too conspicuous, and from the earliest time downward the conviction of their connection with one another has been so strongly expressed, that it does not appear practicable to recognize the apostolic origin of the one to the exclusion of the other" (Reuss, "Geschichte der heiligen Schriften," § 228). Even those who ascribe them to different composers (Baur, Hilgenfeld) are unable to deny the extraordinary resemblance between the two, although they seek to account for it on the principle of imitation. This solution of the problem, however, it is not required for the present purpose to criticise. It is sufficient to seize as a convenient point of departure the almost universal admission that in the Prologue of the Gospel and the Exordium of the Epistle it is the same Pre-existent Logos who forms the subject of remark. Be it that the source point of the Johannine Christology is "the eye and heart-filling contemplation of the historical revelation of God in Christ" (Beyschlag), it is still true that John identifies that which he historically beheld, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, with that which was from the beginning, ὃ ἦν ἀπ' ἀρχῆς, viz. with the Word which was with the Father, and was manifested unto us; and that this Word is the same Logos who appears in the Prologue of the Gospel must be evident to even cursory examination.

1. As to *Essential Nature*, the Logos of John's Epistle is declared to be the Word of Life, ὃ Λόγος τῆς ζωῆς, i.e., the Word possessing life in Himself, with which may be compared the statement in the Fourth Gospel, ἐν αὐτῷ ζωὴ ἦν

(John i. 4); and communicating life to others, to which are parallel the words, *καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων* (John i. 4). If the fourfold *ὁ* may seem to indicate that the writer's purpose was to speak not of a personal Logos, but only of the revelation of the life contained in the Gospel (Socinus, Grotius, Rosenmuller, De Wette, Westcott), it is certain that the clauses introduced by the relatives harmonize better with a personal than with an impersonal subject. Besides being difficult to understand how the Gospel could be designated something to be beheld with the eyes and handled with the hands, it is even more arduous to conceive how a principle could be looked upon and touched, even though that principle should be "the God-like principle historically dwelling in the personality of Christ" (Beyschlag, "Die Christologie des Neuen Testaments," pp. 164, 165). But the matter is removed beyond the region of dubiety by the identification of "The Life which was with the Father" with "His Son Jesus Christ;" the neuter gender in *ὁ ἦν ἀπ' ἀρχῆς* being probably employed by the writer to indicate his desire "to speak somewhat generally and indeterminately in order the better to display the principle involved in the idea" (Schmid, "Bib. Theol.," p. 532).

2. As to *pre-historic condition*, the Logos of the Epistle is described as having existed from the beginning, *ἀπ' ἀρχῆς*, which can have no other signification than that possessed by the corresponding phrase in the Gospel, *ἐν ἀρχῇ*, in the beginning, viz., before the foundation of the world, or in eternity.

3. As to *relation towards the Deity*, the Logos of the Epistle was "with the Father," *πρὸς τὸν πατέρα*, which so obviously harmonizes with the "with God," *πρὸς τὸν Θεόν*, of the Gospel that it cannot possibly be otherwise explained.

4. As to *historical appearance*, the Logos of the Epistle was manifested, καὶ ἡ ζωὴ ἐφανερώθη . . . καὶ ἐφανερώθη ἡμῖν (ver. 2), which again is an echo of the Evangelist's declaration, καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (John i. 14). Indeed, the number of expressions that are common to these verses and the Prologue of the Fourth Gospel is almost tantamount to a demonstration that they have proceeded from a common author, and that the teaching of this Epistle concerning the higher nature of Jesus in its pre-existent glory is substantially the same as that of the Fourth Gospel.

III. THE LOGOS IN THE APOCALYPSE (REV. xix. 13).

It is entirely arbitrary to maintain that in the seer's sublime description of the white horse's Rider, who is manifestly no other than the Glorified Jesus, "the name 'Word of God' is directly ascribed to Christ only in His state of exaltation" (Köstlin), with reference either to His magisterial functions in virtue of which He acts as the Minister of the Divine Will (Weiss, "Bib. Theol.," vol. ii., § 134), or to His world-judging work at the end of time, which appears to be symbolized by the sharp sword proceeding out of His mouth. The formula καὶ κέκληται clearly indicates that the designation ὁ Λόγος τοῦ Θεοῦ was one which the writer did not invent, but found current at the time when he composed; and that it pointed to the Divine Personage whom the author of the Fourth Gospel styles ὁ Λόγος, and the Epistle writer denominates ὁ Λόγος τῆς ζωῆς, seems a reasonable inference from the circumstance that in earlier passages of this book He is described as "The Beginning of the creation of God," ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ (iii. 14), and represented as uniting in Himself the Divine

powers of omnipotence, omniscience, and omnipresence (i. 14—18; ii. 12, 18—23; iii. 1, 7); while even here He is designated “King of kings and Lord of lords” (xix. 16), whose glory is that of no created being, whose coming is equivalent to the coming of the Supreme, and depicted, further, as the Possessor of “a name which no man knoweth but He Himself” (xix. 12). Whatever be the full import of ἡ ἀρχὴ τῆς κτίσεως, it cannot be confined exclusively, if at all, to the world-judging work of Christ at the end of time, which “might indeed be a τέλος, but could not possibly be an ἀρχή;” while the “name which no one knoweth but He Himself” points so unmistakably to the secret mystery of His Being, to a supernatural, ontological, Godlike Being, that Beyschlag feels constrained to recognize “at least here an ontological expression concerning the person of Christ” (“Die Christologie des Neuen Testaments,” p. 133; cf. Gebhardt, “The Doctrine of the Apocalypse,” pp. 94—98; and Schmid, “Bib. Theol. of New Testament,” p. 531). Hence there is no sufficient reason for departing in the Apocalypse from the signification which the term has in the Gospel, though the Gospel may have been unwritten at the time when the Apocalypse was composed, and all the more that there is not wanting evidence that “already it was customary to designate the Person of Christ as the Word, *i.e.*, as the Revelation of God” (Dorner, “System of Christian Doctrine,” vol. iii., p. 188; Gess, “Christi Person und Werk,” vol. ii., p. 587). Nor will this conclusion be affected though the two works should be assigned to different authors, since the term Logos was “not the mental creation of any one Apostle, to whom consequently it would exclusively belong” (Reuss, “Christ. Theol.,” vol. ii., p. 509); while much more, if the Apocalypse be regarded as a later work of the author of the Gospel and Epistle (Gess), will there be reason to

conclude that in it, as in the two preceding compositions, the term Logos was designed to signify "The Personal Principle of the Self-revelation of God" (Gebhardt).

IV. TRACES OF THE LOGOS' DOCTRINE IN OTHER SCRIPTURES.

1. *In the Synoptists.* The language employed by Christ in Matt. xi. 27 significantly points to the Son as the Absolute and Essential Revelation of the Father, as holding exactly that relationship towards the Father which the Word is depicted as maintaining towards God (*vide* chap. iii. pp. 42, 43).

2. *In the Pauline Epistles.* The expressions, "Image of God" (2 Cor. iv. 4) and "Image of the Invisible God" (Col. i. 15), instinctively recall the original creative fiat which constituted man, in his finite measure and degree, an image or likeness of Elohim (Gen. i. 26), and suggest the idea that what man was at the best only imperfectly, because finitely, that Christ, in His pre-existent nature, no less than in His post-incarnate exaltation (cf. Pfeiderer, "Paulinism," vol. i., pp. 135, 136), was in absolute and infinite perfection, viz., a counterpart presentment of the Ineffable God, an exact and complete manifestation of the essential fulness of His uncreated and eternal deity (cf. Col. ii. 9). "Though the term Logos does not occur in the writings of Paul in the sense in which it is understood by John, yet the idea of the Divine pre-existence is clearly expressed by him, especially in Col. i. 15—19; ii. 9" (Hagenbach, "History of Doctrines," vol. i., § 41). "Paul speaks in several places of the Divine nature of Christ, but nowhere with greater fulness than in the Epistle to the Colossians. We find there the dogma of the hypostasis of the Word" (Reuss, "Christ. Theol.," vol. ii., p. 62).

3. In the Epistle to the Hebrews. It is hardly possible not to recognise the similarity of language in which Christ is spoken of by the writer (i. 3), and Sophia or Wisdom is depicted by the author of the Wisdom of Solomon (vii. 22, 26); and if, as is frequently asserted, the Epistle to the Hebrews forms the connecting link between the Pauline and the Johannine writings (Köstlin, Delitzsch, Bleek, Beyschlag), it will even less be an easy matter to resist the inference that in this peculiar phraseology lies a latent allusion to the Logos' doctrine which shines forth with unveiled fulness and clearness in the subsequent Johannine compositions. That the words define the relationship of Christ's pre-existent nature to the Deity is explicitly declared (*vide* chap. iii). The Son "by whom He (*i.e.* God) made the worlds" was ἀπαύγασμα τῆς δόξης αὐτοῦ, which δόξα was "no mere nimbus or luminous veil like the ~~τύπος~~ of the Old Testament Theophanies, in which God was pleased to exhibit Himself to human sense, but the supersensuous light and fire of His own nature thrown out for the purpose of self-manifestation to Himself; and the Son is called the ἀπαύγασμα of this glory, because it is in Him that all its powers of inward light are collected and appear as in a glorious sun shining forth in the eternal firmament of the Divine nature" (Delitzsch, "Commentary on Hebrews," *in loco*). He was also χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, in which again lies the notion of absolute similarity. "A mere effluent brightness might be a μερικὸν ἀπαύγασμα, but that which shines forth and takes shape in the Son is a χαρακτήρ, having an absolute congruity with its Divine Original, and being not merely χαρακτήρ αὐτοῦ, but χαρακτήρ τῆς ὑποστάσεως αὐτοῦ" (*Ibid*). In other words, besides being a self-manifestation of the Divine Personality, the Pre-existent Son was an absolute reflection or image of that

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Personality, which is as nearly as possible the import of the expression "Word of God." Accordingly "we understand without difficulty that the writer is striving to define the notion of the Creative Word, though he does not use the term λόγος" (Reuss, "Christ. Theol.," vol. ii., p. 244; cf. Dorner, "System of Christian Doctrine," vol. iii., p. 178). But indeed there is ground for thinking that in one passage (iv. 12) the term λόγος does contain at least an indirect allusion to Christ as the Personal Logos (the Fathers generally, Köstlin, Olshausen, Dorner). Alford, it is true, cites as a proof that the writer was not familiar with the idea of a Personal Logos the use of ῥῆμα in xi. 3. This however only shows that at the moment the writer was contemplating less the personality of the speaker than the efficiency of that which was spoken; while by an exactly similar process of reasoning it may be inferred that the avoidance of ῥῆμα and the selection of λόγος in iv. 12 was dictated by a desire to bring into prominence the underlying connection between the spoken Gospel and the Person of Christ. Then it cannot be denied that the predicates employed to describe the λόγος, such as ξὼν, καὶ ἐνεργῆς, καὶ δικινοῦμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐνοιῶν καρδίας, are at least as much, if not more, appropriate to a personal than to an impersonal subject. And finally there is no insuperable objection against understanding of Christ the words ἐνώπιον αὐτοῦ, ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος (ver. 14), since Christ Himself distinctly claims to be possessed of "eyes like unto a flame of fire" (Rev. ii. 18), which enable Him to "search the reins and hearts" (ii. 23), and to be the righteous Judge who shall give to every man according to his works (Matt. xvi. 27; John v. 22). While, therefore, one may hold that the preached or spoken, rather than the

personal, Logos is the sharp sword, at the same time there are considerations sufficiently weighty to win assent to the observation that "the present passage is one of those which prepare for the thesis first distinctly enunciated by John, that Jesus Christ, in His own eternal pre-existence, is the Word of God" (Delitzsch, *in loco*).

4. *In the Petrine Epistles.* An equally remarkable use of the term λόγος with that just considered occurs in the statement that Christians are born again, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος (1 Pet. i. 23), which may be rendered either "by the word of the living and abiding God," or "by the living and abiding Word of God." That the apostle in so writing adverts exclusively to the objective message of the Gospel may derive seeming support from the appended clause, τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς (ver. 25); but on the other hand, as stated in connection with the preceding passage, if λόγος and ῥῆμα were in the mind of the writer exactly synonymous, there would still be required a reason for the substitution of ῥῆμα in place of λόγος more satisfactory than that ῥῆμα is the word used by the Septuagint (Alford). If the apostle felt himself at liberty to change the language of the Septuagint by writing κυρίου instead of τῶν Θεῶν ἡμῶν, he could hardly have been deterred by a scrupulous veneration for the translator's phraseology from inserting λόγος in room of ῥῆμα. A more plausible conjecture is that the apostle purposely designed to discriminate between the word of the Gospel message, which was an audibly uttered ῥῆμα, and the Word from whom it proceeded, who was a Personal Logos. At all events, the observation of Dorner is not destitute of force, that "the doctrine of the Word in Peter shows that the Johannine doctrine of the Logos has a related sphere of idea in the New Testament" ("System of Christian Doctrine," vol. iii., p. 161, C.F.T.L.)

CHAPTER III.

THE RELATION OF THE PRE-EXISTENT JESUS TO THE DEITY.

SECTION II.

THE PRE-EXISTENT JESUS AS THE SON OF GOD.

THE relationship subsisting between the Higher Nature of Christ and the Supreme God is further defined by the terms, Son, *υἱός*; The Son, *ὁ υἱός*, The Son of God, *ο υἱός τοῦ Θεοῦ*; The Son of the Highest, *υἱός ὑψίστου*; The Son of the Blessed, *ὁ υἱός τῶν ἐυλογητῶν*, The only-begotten Son, *ὁ μονογενῆς υἱός*; The beloved Son, *ὁ ἀγαπητός υἱός*; The Son of the Father, *ὁ υἱὸς τοῦ πατρὸς*. Not only does Christ appropriate to Himself the title Son of God in the Synoptists (Matt. xi. 27; Luke x. 22; xxii. 70), as well as in the Fourth Gospel (John v. 19, 20, 21, 22; x. 36; xi. 4; xiv. 13; xvii. 1), but the like appellation is accorded to Him by all the four Evangelists (Matt. iii. 17; iv. 3, 6; Mark i. 1, 11; Luke iii. 22; iv. 41; John i. 18; xx. 31), by the Baptist (John iii. 36), by Nathanael (John i. 49), by Peter (John vi. 69 [?]), by Martha (John xi. 27), in the Pauline Epistles (Rom. i. 4; 1 Cor. i. 9; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Col. i. 13; 1 Thess. i. 10), and in the Epistle to the Hebrews (i. 2, 5, 8; iii. 6; iv. 14; v. 5; vi. 6; vii. 3, 28; x. 29), in the Petrine Epistles (1 Peter i. 3; 2 Peter i. 17), if not in the Acts of the Apostles (iii. 13 [?]);

iv. 27 [?]; viii. 37 [?]); in the Johannine Epistles (1 John i. 3—7; ii. 22, 23, 24; iii. 8—23; iv. 9, 10—14, 15; v. 5—9, 10, 11, 12, 13—20; 2 John iii. 9), and in the Apocalypse (Rev. iii. 18). The expression "Son of God" has indeed been variously interpreted as pointing to a Sonship, either (1) physical, with special reference to His miraculous or supernatural birth (the Nazarenes, Socinus, Beyschlag); or (2) ethical, as marking the exceptional perfection of His moral nature (Carpocrates, Epiphanes, Theodorus, Paul of Samosata, Photinus, Strauss, Baur, Hase, Ewald, and others); or (3) official, signaling the Theanthropos or God-Man as the Theocratic King by pre-eminence, the Messiah (Weiss), the relationship originating at the Incarnation (Moses Stuart, Adam Clarke), at the Baptism (the Cerinthian Ebionites), or at the exaltation of the Theanthropos (Pfleiderer). Without, however, denying that the phrase may sometimes appear to bear one or more of these significations, it is maintained that the Divine Sonship predicated of Jesus is not to be restricted to these, but in perhaps the majority of instances is to be interpreted as metaphysical rather than physical, ethical, or official, and as descriptive of the essential relationship subsisting between His Higher Pre-existent Nature and the Deity (Gess, Godet, Luthardt, and others); and in support of this assertion appeal may be confidently taken to the self-witness of Christ, to the testimony of the evangelists, and to the doctrine of the apostles.

I. THE SELF-WITNESS OF JESUS TO THE DIVINE SONSHIP OF HIS PRE-EXISTENT NATURE.

1. *In the Synoptists.* Passing by the reference to His Father, with which, in His twelfth year, He must have

startled His parents in the Temple (Luke ii. 49), on at least three memorable occasions, as reported by the first three Evangelists, Christ named Himself the Son of God.

(1) The first occasion was in Capernaum, when He uttered what has not inappropriately been styled the Great Sonship Confession (Keim): "No man knoweth the Son but the Father; neither knoweth any man the Father but the Son, and he to whom the Son willeth to reveal Him" (Matt. xi. 25—27; Luke x. 21, 22). That these words alluded to a Sonship which was not merely temporal, official, and external, but eternal, personal, and essential, everything about them declares. (a) The similarity of the language here assigned to Christ to that put into His mouth by the Fourth Evangelist (John x. 15) creates at least a presumption that it ought to bear a similar interpretation. (b) The situation of Jesus at the moment when it was uttered, confronted as He was by an unbelieving generation, renders it probable that the thought upon which He fell back for consolation and support was that of His original relationship to the Father. (c) The aorist *παρεδόθη*, were delivered, appears to call up the mystery of the Speaker's pre-existence, so frequently proclaimed by the Fourth Evangelist. (d) The extent of the commission entrusted to the Son, *πάντα*, not simply the promulgation of the Gospel (Grotius, Kuenoel), or authority over men (De Wette, Ritschl), or the babes spoken of in the context (Keim), but all things, in the most absolute sense of the expression (Bengel), points to equality with the Father in respect of power. (e) The mutual knowledge which They possess of one another is such as could only spring from community of nature: "Father and Son know each other as they alone can who never were but face to face and heart to heart" (Fairbairn, "Studies in the Life of Christ," p. 194). In both cases the knowledge is complete,

absolute, perfect, in extent no less than in depth; in each instance the verb is ἐπιγνώσκει. (f) The assertion that the Son is the sole and sufficient Revealer of the Father recalls the Johannine doctrine of the Word, and expressly precludes the restriction of the term Son to the official Theanthropos, since either no one possessed any knowledge of the Father prior to the incarnation, or such knowledge must have been derived from the Son, the Revealer. It is therefore incontestable that "He who speaks like Christ, knows and feels Himself not merely a God in the moral sense of the word, but also a Son of God in the supernatural sense of the word; who is of heavenly origin, and has appeared on earth to fulfil the Divine counsel" (Oösterzee, "Theology of the New Testament," p. 78). "The fact that Christ claims to be the sole medium through whom God is known, is only another proof that this high mystic utterance takes us out of the historical, incarnate life of the Speaker, into the sphere of the eternal and divine (Prof. A. B. Bruce, D.D., *Expositor*, vol. vi., p. 79). This result is not affected, although the reading of the ancient Gnostics and modern Naturalists (Keim, Ritschl) should be adopted, "No man knew the Father except the Son," since the use of ἐγνώ instead of γινώσκει would as certainly point away backwards towards the pre-historical existence of the Son. The exposition of Baur does not stand in need of refutation, that Christ named Himself the Son only as "The Sent;" that when He said, "No man knoweth the Son but the Father," He meant that the Sender only knew the Sent as the Revealer of His will; while by "neither doth any man know the Father but the Son," He signified that the Sent knew by whom He had been sent. "One only requires," it has been well said, "to place the words of Jesus and the words of Baur side by side to see that this is not exposi-

tion but evacuation, not laying out but emptying out, "*nicht auslegung sondern ausleerung*" (Gess, "Christi Person und Werk," vol. i., p. 218).

(2) The second occasion on which Christ appropriated to Himself the title Son of God was when, in Jerusalem, He asked the Pharisees, saying, "What think ye of Christ? whose son is He?" (Matt. xxii. 42; Mark xii. 35; Luke xx. 41), and on receiving their answer, "The Son of David," replied, "How then doth David in spirit call Him Lord?" It is impossible to hold that our Lord's object was to prove that the Messiah could not be the son of David (Strauss, "Leben Jesu," p. 223), since not merely would this have been in direct antagonism to the most definite prophetic utterances which announced the Messiah as David's offspring, but on this hypothesis it must for ever remain a problem how Christ could have at all attained to a Messianic consciousness (cf. Beyschlag, "Die Christologie," p. 61). The only possible alternative, therefore, as Strauss himself perceives, is to discover in our Lord's words "the presupposition of a higher nature existing in the Messiah, in virtue of which He was indeed, according to the flesh or the law, a descendant of David, but, according to the spirit, a Higher Essence, proceeding directly from God." Probably it would be difficult to state more exactly than is here done the precise force of our Lord's claim to be at once the Son and Lord of David. He who was David's son was also David's Lord; and therefore the only proper, as well as exhaustive reply to the question, What think ye of Christ? whose son is He? was, in Christ's own judgment, "not the son of David simply, but also the Son of God:" as to His humanity, the son of David; as to His Divinity, the Son of God (cf. Schmid, "Bib. Theol. of New Testament," p. 121; Gess, "Christi Person und Werk," vol. i., pp. 128, 217).

(3) The third occasion on which Christ directly avowed Himself to be the Son of God was when He stood before the high priest, and replying to the interrogation which that official addressed to Him, "Tell us whether Thou be the Christ, the Son of God," answered, "Thou hast said" (Matt. xxvi. 63, 64; Mark xiv. 61; Luke xxii. 70). As to the purport of this avowal, it is at once conceded that Christ must be held as having solely affirmed that concerning which He was asked, and that the contents of Christ's answer cannot otherwise be explained than by first inquiring into the import of the question which called it forth. If the high priest merely desired information whether Christ was the Messiah, *i.e.*, if He employed the phrase, Son of God, only "to express the common traditional notion of the Messiah" (Schmid), then of course the response of Christ was nothing more than that such He was. But (a) it is too readily assumed that the phrase "Son of God" was an exact equivalent for the term "Messiah;" which, however, it so little was, that when Christ, on one occasion, uttered language which appeared to advance the claim of being God's Son, the people took up stones to stone Him (John v. 18; x. 33); while on another occasion, that considered in the preceding paragraph (Matt. xxii. 42), even the acknowledged interpreters of Scripture betrayed complete ignorance of any such idea as that the Messiah should be the Son of God (cf. Treffrey, "On the Eternal Sonship," p. 83). (b) The conduct of the high priest demonstrates that He did not mean purely to ascertain whether Christ was the Messiah, but whether He who claimed to be Messiah likewise pretended to be the Son of the Living God. When Christ responded that He did, the high priest rent his garments, saying, "He hath spoken blasphemy." But it was no blasphemy to affect to be

Messiah, though it was blasphemy to falsely aspire to be a Divine Being; and this it was which so deeply shocked the base official (cf. Liddon, "The Divinity of our Lord," p. 191; Fourth Edition). (c) The formal verdict of the court, as reported to Pilate, accused Him of having made Himself the Son of God (John xix. 7); and this announcement filled the Roman procurator with consternation, which it would certainly not have done had he understood it to merely import that the prisoner before him was a harmless enthusiast, who wished to be regarded as the long promised and eagerly expected Jewish Messiah. (d) Hence it is usually admitted, even by those who regard the high priest's use of the term, Son of God, as synonymous with Messiah, that in Christ's mouth the assertion that He was God's Son, although based historically on the theocratic idea, was not limited to that, but involved what is commonly understood as the metaphysical conception (Schmid, "Bib. Theol. of New Testament," p. 118, C.F.T.L.; Gess, "Christi Person und Werk," vol. i., p. 177).

2. *In the Fourth Gospel.* In this, as in the preceding section, attention will be called to those instances alone in which Christ expressly arrogated to Himself the dignity of Divine Sonship.

(1) Of these the first occurred in Jerusalem, after the Bethesda miracle, when in order to repel a charge of Sabbath-breaking preferred against Him by the Jews, Christ exclaimed, "My Father worketh hitherto, and I work" (John v. 17), thus distinctly advancing the claim that He was God's Son. The precise significance of this astounding assertion may be gathered, on the one hand, from the interpretation put upon it by the Jews (ver. 18), and, on the other hand, from the exposition of its contents given by Christ Himself (vv. 19—27). The Jews asserted that they

understood Christ to mean that God was His Father in a peculiar sense (πατέρ ἴδιος), a sense which could belong to no other person, a sense which they believed to imply equality of essence with God (ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ); and the substantial accuracy of this interpretation Christ did not challenge; on the contrary, the elucidation which He forthwith proceeded to give of His own language rendered it impossible to reconcile His original assumption with anything short of an eternal and pre-existent Sonship. Replying to His adversaries, not only did He re-assert His previous declaration, but, with solemn and reduplicated emphasis, He explained its transcendent import. Conceding that as Son He occupied a position of subordination to the Father, He yet maintained that, as Son, His activity, if not at any time independent of, was always and essentially co-extensive with that of the Father; that, in fact, as the Son never worked without the Father, so the Father never worked without the Son, but that always and in all things the Father operated through the Son, while the Son cooperated with the Father (ver. 19). This communion in activity with the Father He declared to have its fundamental basis in the fact that He, *quâ* Son, was the absolute object of the Father's love; to whom, accordingly, the Father unbosomed His infinite heart and made known His eternal counsel (ver. 20); into whose hands the Father had committed all judgment (ver. 22), and that, too, with express design that He, as Son, should, equally with the Father, become an object of honour to the universe (ver. 23). Nay, ascending to a loftier assumption, He avowed Himself to be not alone the source of life to sinful and dead men, but the absolute possessor in Himself of that life which He imparted to others (ver. 26). It is said, of course, that all this applies to the Incarnate Word, the Λόγος ἐνσαρκῶς (Cyril, Augustine,

Calvin, Luther, Tholuck, Luthardt, Meyer, Nitzsch, Hofmann, and others), rather than to the Divine Hypostasis (Chrysostom, Beza, Bengel, Hengstenberg, Godet, Reuss, Lange, Westcott, Schmid, Oosterzee, and others). But such a restriction of Christ's language, it has been properly remarked, is at variance with the Johannine system of theology, which does not regard the Incarnation as a humiliation or degradation of the Word (cf. Reuss, "Christian Theology," vol. ii., p. 396), but, on the contrary, esteems the existence of the LOGOS ENSARKOS as merely a continuation, under different conditions, of that of the LOGOS ASARKOS. Unless, therefore, it is maintained that the Pre-existent Logos did not co-operate with the Father, was not the object of the Father's love, the recipient of the Father's revelations, and the executor of the Father's will, and did not possess in Himself absolute existence, it will be difficult to show cause why the title Son should be restricted to the Theanthropos. But it is certain that the community with the Father in life, love, and activity, of which Christ here discourses, did not originate at the Incarnation. Hence it is also undeniable that the Person by whom this community in life, love, and activity was possessed is declared to have been the Son. Besides, the statement of ver. 26 appears decisive as to the nature of the Sonship alluded to.

(a) The phrase ζῶν ἔχειν ἐν ἑαυτῷ seems too strong to describe a life which was not, like the Father's, essentially existent, but began to be at the Incarnation. (b) An expression closely similar to this, ἐν αὐτῷ ζῶν ἦν (i. 4), is employed to depict the self-existent life of the λόγος ἄσαρκος.

(c) The tense ἔδωκε instinctively carries the mind back beyond the boundaries of time, and, while not denying that the self-existent life was in possession of the Incarnate Word, affirms that that life was gifted to the Eternal Son.

(d) The earthly condition of the God-man is described by an entirely opposite proposition, *καὶ γὰρ ζῶ διὰ τὸν πατέρα* (vi. 57). The inference accordingly is irresistible, that this entire passage points to a relationship subsisting between Christ and the Father which was "not merely temporal, but absolutely eternal; not merely outward, but inward; not accidental merely, but necessary; not moral merely, but supernatural; one equally unique and unfathomable as the whole nature of the Godhead" (Oosterzee, "The Image of Christ," p. 30). In short, the language is inexplicable except on the assumption that Christ here claims for Himself that in His essential, eternal, pre-existent nature He stood towards God in the relation of a son towards a father.

(2) The next occasion on which Christ advanced the claim that God was His Father happened in Capernaum, after the feeding of the five thousand near Bethsaida, when, comparing Himself to the Bread of Life, He explained the relation subsisting between Himself and God by saying, "This is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life" (John vi. 40). That the Jews understood Christ's mysterious language about being "the Bread of God which cometh down out of heaven" (ver. 33) to involve a claim of pre-mundane existence they showed by demanding how it could be harmonized with the well-authenticated fact, as they imagined, of His purely human birth and parentage (ver. 42); and the correctness of this interpretation of His words our Lord afterwards admitted by addressing to them the startling interrogation: "What then if ye should behold the Son of man ascending where He was before?" (ver. 62). Nay, as if to suggest the thought that the relation in which His Pre-existent Person stood towards the Deity was that of Son, He expressly

assigned to the latter the Paternal Name, and that too with reference to acts and events which occurred anterior to His own earthly appearing, affirming that the Being who had sent Him into the world was "the Father" (vv. 44, 57), which implied that He who had been sent was "the Son" (ver. 40), asserting that the God with whom, in His pre-temporal condition, He had held communion was "the Father" (ver. 46), from which again it was an easy step in logic to infer that "He who was of God" and "who had seen the Father" must have been "the Son;" and even declaring, as if to place the matter of His Pre-existent Sonship beyond the reach of cavil, that He who had given the fathers of Israel manna in the wilderness, and therefore at a time when the Historical Christ had not been manifested, was none other than "His Father" (ver. 32). Accordingly the strong presumption is that, in the present instance at least, Christ, in styling Himself "the Son" and calling the Deity "His Father," referred to an essential or ontological relationship subsisting between Himself as the Second, and the Father as the First Person of the Godhead.

(3) A third testimony offered by Christ concerning His Divine Sonship was spoken at Jerusalem in the treasury as He taught in the temple, when in reply to the question, "Where is Thy Father?" He answered, "Ye know neither Me nor My Father: if ye knew Me ye would know My Father also" (viii. 19). That here also Christ alluded to an essential relationship subsisting between His Higher or Pre-existent Nature and the Deity can scarcely be doubted by one who carefully surveys the course of thought which Christ submitted to His auditors. Having first emphasized the fact that the Father had sent Him (vv. 16, 18), He proclaimed Himself so faithful an Image and Presentment of the Father that to know Him was equivalent to knowing

the Father (ver. 19),—a thought which He afterwards repeated to Philip at the supper table (xiv. 9); next contrasted Himself with His hearers in respect of nature by saying that while they belonged to this mundane order of things He did not, but was descended from above (ver. 23), and had an unbeginning being (ver. 24); then in response to a request to declare definitely who He was once more fell back upon the statement He had made at the beginning that the Father had sent Him, that He had enjoyed a personal pre-existence with the Father before coming to the earth, that the Father had then and there, in that pre-existent realm, in the confidential intercourse of love taught Him what He should speak when He came into the world, and that everything He said to them had been previously learned from the Father (ver. 26); and finally assured them that His exact personality they would subsequently come to perceive when they had lifted up the Son of man (ver. 28). From all this it seems the natural conclusion that in so discoursing of Himself and His Father our Lord designed to intimate the existence of an Essential, Paternal, and Filial Relationship between God and Himself; and, as if to show that such was really His intention, at a later stage in the same conversation He directly placed in antithesis the relationship which they held towards Abraham and that in which He stood towards God (ver. 38), saying that in the same sense in which they avowed themselves children of Abraham He was the Son of God, viz., by nature and descent; so that a third time there is ample ground for believing that our Lord claimed for His Pre-existent Person the dignity of being, in respect of nature, the Son of the living God.

(4) The fourth utterance of Jesus which calls for attention was delivered at the Feast of Dedication, when the Jews

asked Him to say plainly whether or not He was the Christ (x. 25, 38). As on the previous occasions our Lord deliberately advanced the claim that God was His Father. As once before, the Jews affirmed that claim to be equivalent to an assertion of Divinity (ver. 33). As then, so now, the interpretation which they offered of His words was accepted. As formerly, Christ defended His astounding pretensions by an argument that left no room for doubt both that they were illogical in accusing Him of blasphemy (vv. 34, 36), and that He was correct in proclaiming His essential unity with the Father (vv. 37, 38). That He had styled Himself the Son of God was undeniable. But if Scripture called them Gods who were simply creatures, and the recipients of Divine revelation, it was obvious that He, "whom the Father sanctified and sent into the world" as the absolute Revelation of Himself, could not fairly be accused of blasphemy for saying "I am the Son of God." So far as His Jewish adversaries were concerned, the reasoning was unanswerable. But beyond this it furnishes irrefragable proof that the term Son of God was not designed, in this instance at least, as a mere *nomen officiale* connoting His messiahship (Weiss, Beyschlag), but pointed to the relationship subsisting between the higher or Divine nature of Jesus and God. (a) It states that the Father had sent Him (*i.e.*, the Person calling Himself "the Son of God") into the world, which manifestly pre-supposes an existence anterior to the Incarnation. (b) It asserts that prior to His sending the Father had sanctified Him, *i.e.*, dedicated Him to the messianic office, "Him" being the Son, since if there was a Father to sanctify and send, there must have been a Son to be sanctified and sent. (c) It expressly declares that He who had been thus sanctified and sent regarded God as His

Father. (d) It explains that the Sonship which He claimed was of such a nature as to involve absolute fellowship with God, in respect both of working and being (cf. Gess, "Christi Person und Werk," vol. i., pp. 100, 101). Unless, therefore, Christ's apology is to be divested of all significance and force, His language must be viewed as directly maintaining the filial relationship of His Pre-incarnate Person to the Supreme.

(5) A fifth illustration of the self-witness of Jesus as to His Pre-existent Sonship may be taken from the high-priestly prayer with which the supper was concluded:—"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5). It is obvious that only dogmatic interest can avoid recognizing in these words the most solemn assertion on the part of Christ of a pre-existent Sonship. In the clearest manner possible does the Saviour affirm that He had existed before the foundation of the world, and that not simply in the counsel or purpose of God (Beyschlag), but as a Personality distinct from the Father, *i.e.* as the Father's Son. The glory for which He prayed was the glory not which had been, or was to be, conceded to Him, but which had been possessed by Him in His pre-incarnate state. As the entire prayer shows, it was the glory of One who was infinitely exalted above the rank of a mere creature,—of One who could without presumption place Himself upon a level with the Supreme whom He addressed,—of One who could say, "All things that are Mine are Thine, and Thine are Mine" (ver. 10),—of One who had been the object of the Infinite Father's love in the unbeginning ages of eternity (ver. 24),—of One who out of the depths of a Divine consciousness could say, "Father, glorify Thy Son, that Thy Son also may glorify Thee" (ver. 1). To urge

that "the self-testimony of Jesus could give no disclosure as to whether there existed an original relationship of essence on the part of the Son to the Father, if it would not altogether transcend the intellectual horizon of those to whom it was addressed" (Weiss, "Bib. Theol. of the New Testament," vol. i., p. 81), besides being a purely arbitrary assumption, and one which must necessarily prove fatal to any such thing as a revelation concerning the nature of God, is here entirely devoid of force, since the high-priestly prayer of Jesus was not addressed to His disciples, but to His Father, whose "intellectual horizon" was sufficiently extended to admit of the fullest disclosures that even the Divine Son might make. And since, moreover, there can be no doubt that the Son who prays was the same "I" who was with the Father before the world was (ver. 5), who was "in the Father as the Father was in Him" (ver. 21), who was one with the Father (ver. 23), who was loved by the Father before the foundation of the world (ver. 24), who was sent by the Father and came forth from the Father (ver. 8, 18, 25), it seems impossible to challenge the assertion that throughout this entire prayer Christ, in styling God His Father, designedly falls back upon the thought of an original, essential, and eternal Sonship.

II. THE TESTIMONY OF THE FOUR EVANGELISTS TO THE DIVINE SONSHIP OF CHRIST'S PRE-EXISTENT NATURE.

I. *Of the Synoptists.* Under this head it will be convenient to arrange and examine the various testimonies to the Sonship of Christ which were given--(1) by the Voice from Heaven on the occasion of His baptism, "This is My beloved Son in whom I am well pleased" (Matt. iii. 17; Mark i. 11; Luke iii. 22); (2) by the same Voice on the Mount of Transfiguration, "This is My beloved Son in

whom I am well pleased" (Matt. xvii. 5; Mark ix. 7; Luke ix. 35); (3) by Peter, in reply to Christ's inquiry as to who He (Christ) was, "Thou art the Christ, the Son of the Living God" (Matt. xvi. 16; Mark viii. 29; Luke ix. 20); (4) by Satan in the wilderness, "If Thou art the Son of God" (Matt. iv. 3—6; Luke iv. 3—9); and (5) by the demons whom Christ dispossessed, "What have we to do with Thee, Thou Son of God?" (Matt. viii. 29; Mark iii. 11; Luke iv. 41).

(1) *The Voice at the Baptism.* That in the declaration, "This is My beloved Son," may have lain an allusion to our Lord's supernatural birth (Beyschlag), to His moral perfection (Baur), to His messianic calling (Weiss), or generally to His theanthropic nature (Stuart), may be conceded; it is merely contended that these do not exhaust the possible significations of the term or phrase, but that, in the present instance, as the Baptist affirmed it was understood by him (John i. 34), it pointed to a Sonship which was metaphysical, eternal, divine (Ebrard, Olshausen, Lange), rather than to one which was purely physical, ethical, or official. And indeed it is hard to perceive how such a conclusion can be avoided, since the Person baptized was not a new Hypostasis, who had been called into existence at and by the incarnation, by the coalescing into one, as it were, of two otherwise independent subsistences, named God (Θεός) and man (ἄνθρωπος), but was the Pre-existent Word, who had become incarnate, not by uniting Himself to the man Christ Jesus, but by taking unto Himself "a true body and a reasonable soul," and so manifesting Himself thenceforward in a human rather than in a Divine form or condition. Concerning Him, this Pre-existent Word now clothed in human nature, the Voice from heaven witnessed, saying, "This is My beloved Son;" as if to

identify the Theanthropos whom Johu had baptized with the Divine Son, who had been from eternity the supreme object of the Father's delight ; or if the form of utterance reported by Mark be preferred, "Thou art My beloved Son," to certify to Christ Himself the verity of that which had now fully dawned within His human consciousness, viz., the fact of His Divine and eternal Sonship" (cf. Ebrard, "On the Gospel History," p. 199, C.F.T.L.)

(2) *The Voice on the Mount of Transfiguration.* According to all the three evangelists, the Divine testimony as to Christ's Sonship was repeated towards the close of the Galilean ministry, when, in the presence of His favoured three, He was transfigured upon Hermon's snowy crown, and a voice from the Excellent Glory proclaimed, "This is My beloved Son!" To regard this announcement as nothing more than an intimation to the listeners that Christ was the expected Messiah of Israel, or that God esteemed Him, on account of His moral and spiritual elevation of character, as a Son, is to betray an utter incapacity to understand the situation in which at the moment Christ was placed, as well as to fail in appreciating the exact design for which the heavenly words were spoken. When Christ stood upon the holy mount, the Galilean ministry was practically ended. The men of the age, to whom He had appealed for acceptance, having miserably failed to discern His glory, had rejected Him. Even of the twelve, only Peter had as yet attained to a clear, if perhaps momentary, recognition of His heavenly origin and nature. Henceforth He had to set His face steadfastly towards Jerusalem, "despised and rejected of men," to encounter Gethsemane with its sorrow, and Calvary with its shame. But in the meantime, partly in order to sustain Himself in view of the approaching conflict, partly in order to prepare His disciples for the

terrible ordeal through which they too were soon to pass, when their Master should be taken from them, the Heavenly Voice returns, and at a moment, as it were, when the humanity of Jesus must have appeared to Himself as well as to His disciples to be swallowed up and lost in the ineffable radiance of His divinity, acknowledges Him to be the Divine Father's Son. It is impossible not to feel that in the words, "This is My beloved Son!" we are privileged to overhear the confidential utterance of the Divine Father concerning His Only-begotten and Eternal Son. That is to say, "it was as God the Father that the First Person of the Trinity gave this especial testimony. The Divine Father witnessed to the dignity of the Divine Son. The structure of the passage binds us to an exclusive reference to Deity. Every other idea is out of place. As truly as the First Person of the Trinity is the Father, the Second is the Son. In the same sense in which one is Father, the other is Son. It is God the Father who testifies; it is God the Son to whom the testimony is borne" (Treffrey, "On the Eternal Sonship," p. 138). Nor would it be a sufficient objection to this, if even it were correct, that the full significance of the expression was as little understood by the favoured three as by the ignorant multitudes at Jordan, since the question properly is not what men understood or believed Christ to be, but what God affirmed that He was. But the accuracy of that opinion, which maintains that the three disciples could not apprehend the designation "Son" in any high metaphysical sense is at least open to challenge, since Peter had already confessed that Jesus was the Son of the Living God (Matt. xvi. 26; *vide infra*); while it is certain that whatever was the impression made upon the hearts of the three at the moment by the term "Son" which was applied to Christ, one of them informs

us that he afterwards came to recognise it as a voice from God the Father (2 Peter i. 17).

(3) *The Confession of Peter.* Differently reported by each of the Evangelists, it is yet substantially the same in all. According to Mark, Peter replies to Christ's interrogation, "Thou art the Christ;" according to Luke, "Thou art the Christ of God;" according to Matthew, "Thou art the Christ, the Son of the Living God." The first emphasizes the fact that now had the disciples attained to a clear and full conviction of their Master's Messianic dignity; the second recognizes along with this the circumstance that, as Messiah, He was "of God" ($\tau\omicron\upsilon\nu\ \Theta\epsilon\acute{o}\upsilon$), *i.e.*, the Messiah whom God had promised, and now eventually raised up; the third ascends to the amazing thought, that this Messiah whom they joyfully beheld in their Master was "the Son of the Living God." That Peter meant his sublime utterance to be understood as a proclamation of the divinity of Christ, Christ showed by immediately accepting it as such, and responding, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 17). Language such as this must have sounded altogether extravagant, if Peter had only designed to intimate that he believed Christ to be God's Son in an ethical or theocratic sense; its propriety is apparent if he referred to a Sonship which was eternal and divine (cf. Liddon, "The Divinity of our Lord," Lect. I.)

(4) *The Acknowledgment of Satan.* It is immaterial whether in the words, "If Thou be the Son of God," the conjunction "if" ($\epsilon\acute{\iota}$) be accepted as suggestive of a doubt or as concessive of a fact. In the former case, that which the tempter doubts is not whether Christ was the official Messiah, but whether as such He was what the Voice at

the baptism had affirmed, the Son of God. In the latter case, that which he concedes is that Christ was of a verity what He had been proclaimed, viz., the Son of God, and therefore One who might naturally be expected to use His Divine powers in such a way as to shield Himself against want, to impress the world with a sense of His greatness, and to advance the special business which, as Messiah, He had undertaken. "The expression υἱὸς implies three things: First, that if the Son of God had come, He must be the Messiah; secondly, that the Messiah could not be any lower personage than the Son of God Himself; and thirdly, that the greatest miracles might be expected to be wrought by Him" (Lange). The inference, that because Christ did not avow His Sonship to the tempter, He never really claimed such a dignity (Strauss), is entirely unwarranted.

(5) *The Testimony of the Demons.* According to Weiss ("Bib. Theol. of the New Testament," vol. i., p. 80), the demons employed the title Son of God to denote "nothing else than the Consecrated One, κατ' ἐξοχήν, i.e. the Messiah;" but if the demons had the penetration to recognise in Jesus the Messianic Son of God, and much more, if, as they said, they were really aware of His pre-existence (*vide* chap. i., p. 18), it will be hard to demonstrate that they might not also have been able to discern, even through the veil of His humanity, the lustre of His indwelling Deity. That they did so was in all probability the reason why they were so frequently charged not to make Him known (Matt. xii. 16; Mark i. 25, 44; iii. 11; iv. 41).

2. *Of the Author of the Fourth Gospel.* This may be regarded as summed up in the peculiar phrase ὁ μονογενῆς υἱὸς, which occurs, when the writer is giving expression to his own individual sentiments, at least twice (John i. 14—18),

or at most four times (John iii. 16—18), if these latter verses be considered as the words of the Evangelist (Erasmus, Rosenmuller, Tholuck, Olshausen, Westcott, *et alii*).

(1) John i. 14. The sacred penman, engaged in setting forth the relation of the Word to God, records that the Word became flesh, and that His glory was beheld to be “glory as of an Only-begotten from a Father,” *i.e.*, glory such as became and could only pertain to one who had come from a father, and one who stood to that father in the relation of an only-begotten. But if the Logos had come *παρὰ πατρός*, *i.e.*, from beside a Father (Beza, Lampe, Bengel, Godet, Luthardt, Meyer, Westcott), there must have been a Father from whom He came; or, in other words, He must have stood towards God, even before His coming, in the relation of a Son. The same result follows from the application to the Pre-incarnate Logos of the designation *μονογενής*, or Only-begotten.

(2) John i. 18. The substitution of *Θεός* for *υἱός* in this verse in no material degree affects the sense. The idea of sonship is still involved in the word *μονογενής*. The use of *Θεός* also precludes the possibility of applying *μονογενής* otherwise than to the Godhead of Jesus. And this impossibility is further strengthened by the appended clause, *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός*, which alludes neither to Christ's present state of exaltation (Hofmann, Meyer, Luthardt, Weiss), nor to an actual ascension of the God-man to heaven at the commencement of His mission (Beyschlag), nor even to His pre-existence in heaven (Bengel), or to His confidential intercourse with the Father (Calvin), but to what the theological speculation has styled the Relation of Immanence between the Persons of the Godhead. In form the clause resembles that in which the relation of the Word to God is described (i. 1); the participle, rather than the

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finite verb perhaps suggesting "the permanent and indestructible relation between the Father and the Son" (Godet; cf. Reuss, "Christian Theology," vol. ii., p. 390).

(3 and 4) John iii. 16—18. The argument receives confirmation from the statements, whether Christ's or the Evangelist's, that God gave the Only-begotten (ver. 16), and sent the Son (ver. 17) into the world; since the natural inference is, that He who was given and sent was the Only-begotten and the Son prior to, and did not simply become such in consequence of, His sending.

III. THE DOCTRINE OF THE APOSTLES AS TO THE DIVINE SONSHIP OF JESUS.

1. *The Doctrine of Peter.* Although in the Petrine Christology the term Son of God is not directly applied to Christ, Acts viii. 37 being a gloss, the idea is contained in the statement that God is the Father of our Lord Jesus Christ (1 Pet. i. 3; cf. 2 Pet. i. 17); which although probably referring, in the mind of the writer, to the glorified Saviour, does not thereby of necessity preclude the conception with which also, it has been seen, Peter was familiar (*vide supra*, p. 57), that God was likewise the Father of the pre-existent Person who became historically known as our Lord Jesus Christ.

2. *The Doctrine of Paul.* Confining attention to one passage, we select for examination Rom. i. 3, 4. That the Sonship described in this celebrated text of Scripture is not an official or messianic, or even an ethical and religious, and much less a purely physical, but a metaphysical, divine, and eternal Sonship, seems conclusively determined by the following considerations :—

(1) The structure of the sentence creates at least a presumption in favour of the latter, consisting as it does of two parallel members, connected not with Jesus Christ our Lord, as might be inferred from the Authorised Version, but with *περὶ τοῦ υἱοῦ αὐτοῦ*, as if the writer designed to intimate that the predications contained in the participial members belonged not to the *Logos Ensarkos*, the Incarnate Word, but to the Pre-existent Divine Being named "His Son," who afterwards became historically known as Jesus Christ our Lord.

(2) The being thus denominated "His Son" is in the first of the two antithetical members of the sentence represented on the side of His humanity, *κατὰ σάρκα*; thereby suggesting that another aspect of His Being existed which could not properly be described as human, because it was Divine.

(3) This lofty Personage is moreover depicted as having, on the side of His humanity, formally entered into the arena of life by being born, becoming, or commencing to be, *τοῦ γενομένου* (cf. John i. 6): the inference being that, as to His higher or pre-existent nature, He made no such commencement of existence, but eternally was.

(4) Still further, on the manward side of His complex Being, He is specifically defined as a descendant of David, *ἐκ σπέρματος Δαβὶδ*; which again prompts the deduction that, with reference to His higher nature, He was of an altogether different lineage—that, in fact, He was not David's offspring but God's Son. To a more particular description of this pre-existent nature the second participial member of the sentence turns.

(5) This higher aspect of Christ's Being is, in contrast to its lower or human, *κατὰ σάρκα*, alluded to in the phrase *κατὰ πνεῦμα ἀγιοσύνης*. To this it has been objected that the Second Person of the Trinity is usually denominated Word

or Son, not Spirit, and that, if Spirit be appropriated also, nothing will remain to designate the Third Person of the same Trinity (Godet). Accordingly, other explanations of the phrase have been sought, as, *e.g.*, in the power of working miracles, which Christ possessed during His temporary sojourn on earth (Theodoret); in the effusion of the Holy Ghost after Christ's glorification (Luther, Stuart); in the consecrating influence which the Spirit had on Christ when on earth (Godet). But against all these interpretations the reply is sufficient that they overlook both the antithesis implied in *κατὰ σάρκα* and *κατὰ πνεῦμα*, and the force of the preposition which sets forth, not that *by* which, but that *as to* which Christ is said to have been *ὀρισθέντος* as the Son of God. The notion that *πνεῦμα ἁγιωσύνης* alludes to the inner as opposed to the outer element of Christ's human nature (Meyer) is inadmissible, since the totality of Christ's human nature is embraced in the *σάρξ* of the antithetical member. Hence the commonly accepted view is to be retained which understands the higher nature of Christ to be characterised as *πνεῦμα* to denote its spiritual essence (cf. John iv. 24; 2 Cor. iii. 17; Heb. ix. 14), and *π. ἁγιωσύνης*—of holiness (not of sanctification, Calvin)—both to bring out the latent contrast between it and the idea of *ἁμαρτία*, which is inseparably associated with *σάρξ*, and to distinguish it at the same time from the *πνεῦμα ἅγιον* or Holy Spirit (Vulgate, Erasmus, Bengel, Tholuck, Philippi, Gess, Weiss, Schmid, Alford, and others). "According to Paul, the Spirit of Holiness is that which originally constitutes the Person of the Messiah (not something which afterwards comes to it from without), *the very essence of the personality of the Messiah*, and not a mere accident of it," which essential personality was the pre-existent, spiritual, Nature of Christ (Pfleiderer's "Paulinism," vol. i., p. 127).

(6) As to this higher nature, He is said to have been powerfully declared, or established, the Son of God. Such as wish to show that the title *υἱός Θεοῦ* is never given to the Pre-existent or Divine Nature of Jesus Christ, contend that *ὀρισθέντος* should be rendered *constitutus* (Adam Clarke, Moses Stuart, Weiss, Pfleiderer); but *ὀρίζειν*, from *ὄρος*, a boundary, signifies to mark out, to define, and so to declare a thing to be what it really is (cf. Witsius, "Dissertations," vol. i., p. 326; Macknight "On the Epistles," vol. i., p. 164; Cremer, "Lexicon of New Testament Greek," *sub voce*). Hence, by the majority of interpreters, *ὀρισθέντος* has been taken as equivalent to *δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος* (Chrysostom, Theophylact, Syriac, Calvin, Bengel, Alford, Hodge, Conybeare and Howson, Brown and Fausset, Gess, Pressensé), or defined, established, publicly instated (Godet, Meyer, Philippi). Nor are instances wanting of such a sense being attached to the verb *ὀρίζω* in the classics; cf. *ὁ τὰ περὶ τοὺς θεοὺς νόμιμα ἐδῶς ὀρθῶς ἀν᾿ ἐνσεβῆς ὀρισμενος εἶη* (Xen. Mem. iv. 6, 4); *ὀρθῶς ἀν᾿ ὀριζομεθα δίκαιους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπου νόμιμα* (Xen. Mem. iv. 6, 6); and if the examples occurring in the New Testament (Luke xxii. 22; Acts ii. 23; x. 42; xi. 29; xvii. 26—31; Heb. iv. 7) appear rather to favour the idea of *constitutus*, that is still no conclusive argument to show that Paul might not employ the verb in a sense which, though different from that in which it was accepted by others, was nevertheless in strict accordance with classical usage.

(7) This result is not affected by the regimen of *ἐν δυνάμει*, which if connected with *υἱοῦ Θεοῦ* (Stuart, Philippi, and others), implies that He was declared to be, or established publicly as the Son of God (clothed) with mighty power, *filius Dei potens* (Melancthon); or if joined to *ὀρισθέντος*,

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which probably is the more correct construction (Beza, Calvin, Bengel, Alford, Hodge, Macknight, Godet, Meyer), signifies that He was powerfully declared or demonstrated to be the Son of God.

(8) That which evinced Him to be, as to His Divine Nature, the Son of God, was the transcendent phenomenon of "resurrection from the dead," ἐξ ἀναστάσεως νεκρῶν. It may serve to confirm the interpretation given of the preceding verb ὀρίζω, to know that the rejected interpretation requires ἐξ to be taken in the sense of "after" or "since" (Theodoret, Luther, Grotius, Stuart), while with that which has been adopted the preposition retains its usual signification of "out of," or "by." The ἀνάστασις νεκρῶν, which established Christ Sonship, was not the future resurrection from the dead (Jowett), which had not then taken place, or the miraculous raisings that had been performed by Christ while on earth, or even the resurrection of Christ Himself (Luther, Calvin, Hodge, Brown), but, as the absence of the article shows, the entire phenomenon called Resurrection of the Dead, including, of course, first, and as the cause of all subsequent raisings, the resurrection of Christ, and after that the resurrection of His saints (Bengel, Alford, Philippi).

(9) The doctrine of the Divine Sonship of Christ's pre-existent nature, is taught in this classical passage, receives ample confirmation from other Pauline Scriptures, as, *e.g.*, (a) from Rom. viii. 3 and Gal. iv. 4, in both of which it is apparent that not only is the Pre-existent Christ spoken of (*vide* chap. i., p. 22), but the Pre-existent Christ is expressly called "His own Son," τὸν ἑαυτοῦ υἱόν, and "His Son," τὸν υἱὸν αὐτοῦ; (b) from 1 Cor. xv. 28, 2 Cor. i. 19, Eph. iv. 13, Col. i. 13, 1 Thess. i. 10, in which the idea of a Divine Sonship is at least not inadmissible; (c) from

Gal. i. 1, 3, Eph. i. 14, v. 20, vi. 23, 1 Thess. i. 1, 2 Thess. i. 2, Titus i. 4, in which God is styled "The Father;" and (*d*) from Eph. i. 3 and Col. i. 3, in which He is designated more directly "The Father of our Lord Jesus Christ."

3. *The Doctrine of the Writer to the Hebrews.* Quoted from the second Psalm, the words, "Thou art My Son, this day have I begotten Thee" (i. 5), are commonly adduced to prove that the Sonship of Christ originated with the incarnation. But—

(1) In the preceding context Christ is designated Son—*υἱός*—at a period antecedent to the incarnation, viz., when He made the world (ver. 2). (2) It is doubtful if the words, "This day have I begotten Thee," allude to the incarnation at all (*vide infra*), which seems rather to be the subject of remark in the next verse (ver. 6), and in connection with which it is quite a different text of Scripture that is introduced. (3) Conceding for the present that it is the incarnation to which the Hebrew oracle points as the date of Christ's Sonship, the same oracle is cited to prove that Christ was constituted Son at the resurrection (Acts xiii. 33), and again at the exaltation (Heb. v. 5). But if Christ was made a Son at the incarnation, He did not need to be again made a Son at the resurrection, and a third time at the exaltation. The presumption therefore is that in connecting, or seeming to connect, the three events named with the Sonship of Christ, the writer designs them to be understood, not as having called into existence a relationship which did not formerly obtain between God and Christ, but as declaring or demonstrating the fact of an essential relationship which was only then and thereby revealed (cf. "Lectures on the Hebrews," by Prof. W. Lindsay, D.D., vol. i., pp. 47, 48, Edin. 1868). (4) It

is open at least to question whether the clause "This day have I begotten Thee" is anything more than a Hebrew parallel for "Thou art My Son." (5) If it is, the exact sense of the expression will depend on the signification attached to the word "beget." Now the Hebrew verb לָדַד , though, like the Greek verbs τίκτω and γεννᾶν , primarily applied to the act of parturition, and secondarily to that of procreation, must sometimes be taken in a figurative or metaphorical sense as implying little more than that the begetter acknowledges the begotten as a son (Jer. ii. 27), and the phrase, "I have begotten Thee," accordingly be interpreted as equivalent to "I am Thy Father" (cf. Psalm lxxix. 20, 26, 27). On the principle also that *veri interpretes verborum divinorum sunt apostoli* (Bengel), the New Testament usage of the corresponding Greek term γεννάω discovers that it is frequently employed to denote an influence exerted on some one moulding his life, and generally establishing him in fresh relations (Gal. iv. 24; 1 Cor. iv. 15; Phil. 10; cf. 1 Cor. iv. 17). Hence, as applied to Christ, the phrase $\text{σήμερον γεγέννηκα σε}$ may denote simply that, on all the three occasions alluded to, the incarnation, the resurrection, and the exaltation, Christ passed into new and distinct stages or forms of existence; all of which may be admitted without conceding that by any of these incidents Christ was for the first time constituted Son. (6) There is strong ground for challenging the interpretation which refers the Hebrew quotation to either the incarnation, the resurrection, or the exaltation:—

(a) In the present passage (Heb. i. 5), it is the writer's purpose to establish Christ's superiority to the angels; which He does by affirming that Christ "hath obtained by inheritance a more excellent name than they." But if, as is generally recognised, the $\text{ὄνομα διαφορώτερον}$ was that

of *υἱός*, then, as stated above, this name belonged to Christ antecedently to the time when God brought His First-begotten into the world. Nay, it was on the express ground of His Sonship, that in eternity (the aorist of the verb referring to the same time as that expressed by *ἐποίησεν*, viz., to the beginning, the *ἐν ἀρχῇ*, the date of the Eternal counsel) He was constituted Heir, *ὃν ἔθηκε κληρονόμον*; so that if Christ was appointed heir before He made the worlds, it is certain He must previously have been Son. But if the words, "This day have I begotten Thee," point to the imposition of this "more excellent name," it is obvious they must be construed with reference to a Sonship which was eternal and divine (cf. Dr. Morison, in *Expositor*, vol. i., pp. 185—196).

(b) In the second passage it is too readily assumed that Paul's words (Acts xiii. 33) apply to the resurrection (Luther, Hammond, Le Clerc, Meyer, Alford, and others); but the use of *ἀναστήσας* without *ἐκ νεκρῶν*, as in ver. 34, appears to indicate that *a suscitatione hac absolute dicta* (uti, c. 3, 22) *distinguitur suscitatio e mortuis* (Bengel), and that not the resurrection from the dead is alluded to by the speaker, in connection with which again he cites entirely different texts of Scripture (Isa. lv. 3; Psalm xvi. 10), but the raising up of Christ generally (Calvin, Beza, Michaelis, Rosenmuller, Olshausen, R.V., *et alii*), which again may signify either His being sent forth into historical manifestation, or His being invested with the office of Messiah (cf. Princeton, "Theological Essays," 1856, Art. *The Sonship of Christ*; and Dr. Morison, "On the First Chapter of Hebrews," *Expositor*, vol. i., p. 191). It is therefore perfectly intelligible that Paul, in citing Psalm ii. 7, may have been contemplating the same Eternal and Divine Sonship as the foregoing writer.

(c) In the third passage (Heb. v. 5), it is the coronation of the risen and exalted Saviour that is supposed to have occasioned the familiar citation. But at this stage it is pertinent to inquire whether Christ's assumption of the priestly office only dated from the ascension, or whether Christ did not as much discharge the functions of a priest when He died upon the cross as when He passed through the heavens. Nay, it would seem to be the Epistle writer's opinion that Christ was first constituted a priest in eternity; since we find him saying, "But now we see Jesus crowned with glory and honour, that He by the grace of God should taste death for every man" (ii. 9), *i.e.*, not exalted to Heavenly Majesty, because, *auf dass* (Luther), or when, after that (Schleusner, Schneider, Stuart), He had tasted death, or exalted in order that it might be seen that He had tasted death for every man (Delitzsch), or that His death for all might be rendered efficacious for any (Ebrard, Alford), and certainly not rewarded with exaltation because He had been made a little lower than the angels that He by the grace of God might taste death for every man (Tholuck); but, reading the words precisely as they stand, invested with the glory and dignity of being a Priest or Mediator, in order that He by the grace of God might taste death for every man (Hofmann, Bruce). So interpreted, the words express a meaning at once beautiful and consistent, *viz.*, that the Divine Son, who in time was made a little lower than the angels on account of or with a view to the suffering of death, was, before He started forth on His redemptive work, crowned with glory and honour, *i.e.*, invested with the high-priestly office, clothed with mediatorial dignity, appointed to universal lordship; and now, if the words, "To-day have I begotten Thee," refer to Christ's installation as a priest, it will be

difficult to see how they should be restrained to either the ascension (Stuart, Tholuck), resurrection (De Wette), baptism (Beyschlag), or incarnation (Hofmann) of the Historical Christ, and not rather carried back to the original investiture of the Eternal Son with the mediatorial dignity.

4. *The Doctrine of John.* That the writer of these Epistles designates Jesus Christ the Son of God is so obvious as not to call for formal citation of proof texts. That at the time when these Epistles were composed, Jesus Christ, whom He so styled the Son of God, was exalted to the right hand of the Father is not denied. It is even admitted that on several occasions when the appellation Son is employed, it is of the glorified Christ that the writer is thinking (i. 3, 7; ii. 23). But still that John uses the term Son in such connections as to involve the ontological and Trinitarian idea appears equally indisputable.

(1) The passages in which the Son of God is represented as having been manifested (iii. 8) and sent into the world (iv. 9, 10, 14), and as having come (v. 20),—passages which already have been shown to involve the idea of pre-existence (*vide* chap. i.),—are equally serviceable as proofs that the Pre-existent Personality was named Son.

(2) The frequent and emphatic reiteration of the fact that Jesus Christ was the Son of God (iv. 15; v. 6, 10, 11, 12, 13, 20) does not appear to be sufficiently explained by the conception of a mere official Sonship. The assertions that "Jesus is the Christ" (v. i.), and that "Jesus is the Son of God" (v. 5), do not amount to a demonstration, as has been alleged (Beyschlag, "Die Christologie des Neuen Testaments," p. 152), that "Messiah" and "Son," as applied to Jesus, are synonymous, and therefore convertible. On the contrary, they simply affirm that both titles belong to

Jesus,—the former marking out His office, and the latter publishing His nature.

(3) The statement “this is He that came by water and blood, *even* Jesus Christ” (v. 6), where the antecedent to οὗτος is unquestionably ὁ υἱὸς τοῦ Θεοῦ, plainly identifies “He who came” on the one hand with the Pre-existent Son, and on the other with the historical Jesus Christ, on the ground that the latter had come not by water merely, in which case He had been only a John, but also by blood, thereby proving Himself to have been the Pre-existent Son (cf. Gess, “Christi Person und Werk,” vol. ii., p. 517).

(4) The striking declaration that “God gave unto us eternal life, and this life is in His Son” (ver. 11), recalling as it does both the thoughts and the expressions of the Fourth Gospel (cf. John i. 4; iii. 16), instinctively suggests that the Sonship here alluded to is the same as that propounded by the evangelical narrator, that “the Son of God,” who is Himself “the Life,” was one and the same Personal Being with the Logos, who was in the beginning with God, and was God.

5. *The Doctrine of the Apocalypse.* This is summed up in the statements of Christ—(1) that God was His Father (ii. 27), and (2) that He was the Son of God (ii. 18); and of the author that God was the Father of Jesus Christ (i. 6). Although the Christ who styles God His Father, and whom John introduces as the Son of God, is the glorified Saviour, it does not follow that the term “Son of God” cannot refer to a relationship which existed prior to the exaltation. On the contrary, the pre-existent nature of Christ being so obviously involved in one of His self-chosen titles, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ (iii. 4), it appears reasonable to conclude that the Sonship which He ascribes to Himself is also one which He possessed while yet subsisting

in pre-incarnate glory. That Christ acknowledges His power over the nations to have been received from the Father (ii. 27), His participation in the glory of His Father's throne to have been bestowed upon Him by that Father (iii. 21), and that John declares He received His revelation from the Father (i. 1), cannot be cited to prove that God only then became the Father of Jesus when these communications of heavenly majesty were bestowed. At the most they can demonstrate simply the dependence of the Exalted Christ upon the Father (Beyschlag, p. 30); they cannot contradict the otherwise established doctrine that Christ was the Son of God prior to His exaltation, even in eternity itself.

CHAPTER IV.

THE RELATION OF THE PRE-EXISTENT JESUS TO THE DEITY (continued).

SECTION III.

THE PRE-EXISTENT JESUS AS THE EQUAL OF GOD.

THE seemingly natural conclusion from the foregoing doctrine of the Sonship of Christ is that of the essential inferiority of the Second to the First Person of the Godhead. Inasmuch as the notion of a Son involves ideas of origination, derivation, dependence, and subordination, the Son, it is asserted, cannot be regarded as possessing the same supreme, uncaused Divinity as the Father, but, being begotten of the Father, must have begun to be, while His relative position in the Godhead must be one of subjection to Him who is the underived and eternal Fount of His existence. Accordingly it falls to be inquired whether by the Gospel and Epistle writers the Divinity of Jesus is depicted as one of essential subordination to, or of absolute equality with, that of the Father.

I. THE SELF-WITNESS OF JESUS AS TO THE EQUALITY OF HIS PRE-EXISTENT NATURE WITH THAT OF GOD.

1. *In the Synoptists.* Decisive for Christ's absolute equality with God are—(1) The claim which He frequently advances to perform in His own name as well as by His

own authority and power works which are competent to Deity alone, as, *e.g.*, to control the powers of nature (Matt. viii. 26, 27; Mark iv. 39; Luke viii. 24, 25) and of the spirit world (Matt. xii. 28; Mark i. 25; Luke iv. 35), to raise the dead (Matt. ix. 24, 25; Mark v. 41; Luke vii. 14), to forgive sin (Matt. ix. 6; Mark ii. 10; Luke v. 24; vii. 48), to abrogate the positive enactments of heaven (Matt. v. 31, 38, 39; xii. 6), to issue laws of universally binding authority (Matt. v. 44, 48; x. 37; xix. 21; xxiii. 8—12), to impart to men salvation and eternal life (Matt. xi. 28; Mark x. 30); (2) the Johannine utterance already considered, in which Christ affirms of Himself, "No man knoweth the Son save the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him" (Matt. xi. 27),—an utterance in which Christ expressly places Himself on the same platform with the Father in respect of depth of being and power of knowing, maintaining that while on the one hand only the infinite intelligence of the Uncreated Father could gauge the abyss of His mysterious nature, on the other hand He was possessed of the requisite capacity to fathom the immeasurable fulness of the Father's Godhead; and (3) the position He assigns Himself in the baptismal formula (Matt. xxviii. 19), placing His own name of "Son" exactly in the middle between that of the Father and the Spirit, which He certainly could not have done had He been a mere creature; *wenn er sich nicht auf analogie Weise wie den heiligen Geist in Gottes Wesen begründet und aus Gottes Wesen hervorgegangen gedacht hätte* (Beyschlag, "Die Christologie des Neuen Testaments," p. 60); nay, which He could not have done had He not regarded Himself as one in essence with the Father (Gess, "Christi Person und Werk," vol. i., p. 203).

2. *In the Fourth Gospel.* (1) The absolute equality of the Pre-existent Son with the Father is implied in the statement that to the Son pertains a power of working co-ordinate with that of the Father: "Whatsoever things the Father doeth these the Son also doeth in like manner" (v. 19). (2) It is no less involved in the assumption on the part of Christ of a knowledge of the Father commensurate with the Father's knowledge of Him: "As the Father knoweth Me, even so do I know the Father" (x. 15). (3) The mutual indwelling of the Father and the Son is likewise a thought which carries in it the idea of entire personal equality: "I am in the Father and the Father in Me" (xiv. 10; xvii. 21); as does also (4) the assertion which Christ makes of a complete community of possession between Himself and the Father: "All things that are Mine are Thine, and Thine are Mine" (xvii. 10). But (5) perhaps the most remarkable and explicit assertion of equality with God is that in which Christ, at the Feast of Dedication, affirmed, "I and the Father are one" (John x. 30). It has been thought that this language might be sufficiently explained by regarding it as expressive merely of a unity of will or ethical agreement (Arius, Socinus, Beyschlag); but besides failing to show how the mere fact of Christ's moral harmony with the Father could account for the safety of the sheep (Godet), this exegesis leaves unresolved the problem why Christ never said of any of His disciples, "Thou and the Father are One" (Gess, "Christi Person und Werk," vol. i., p. 103). Greatly preferable is the exposition which discovers in the Saviour's utterance a unity of power or dynamical fellowship (Chrysostom, Calvin, Luthardt, Tholuck, Meyer); although even this, it is felt, must have as its underlying basis a unity of essence or substan-

tial oneness (Augustine, Bengel, Hengstenberg, Godet, Schaff, Gess, Westcott, and others). Nor are there wanting considerations which appear to justify this as the true interpretation of our Saviour's words—(a) The neuter *ἐν* instead of *ἐς* is at least remarkable—*per sumus refutatur Sabellius; per unum Arius* (Augustine, Bengel); although perhaps on this stress should not be laid (cf. 1 Cor. iii. 8, *ὁ φυτεύων δὲ καὶ ὁ φотиζων ἐν ἑσιν.* (b) *ὁ πατήρ*, instead of *ὁ πατήρ μου* (ver. 29), suggests that Christ speaks of a relationship between Himself and the Supreme Deity as equals, or, in other words, of Himself as the Absolute Son and God as the Absolute Father. (c) The first person plural likewise possesses special significance, being employed in this instance with peculiar propriety, if Christ regarded Himself as the Father's equal. Never in any case is it used by Christ to conjoin Himself with other men. (d) The Jews understood the Saviour's language to import a community of nature with the Father, ver. 33, cf. v. 18. (e) If Christ had been misunderstood by His hearers (Meyer), He could easily have explained the misconstruction which they put upon His declaration, which He does, according to one class of interpreters (Beyschlag, "Die Christologie des Neuen Testaments," p. 88), by calling Himself not God, but only the Son of God; but rather which He does not, since, in the judgment of His hearers, the claim to be accepted as God's Son was expressly equivalent to an assumption of equality with God Himself. (f) The similar expressions in which Christ depicts the final unity that shall prevail among His believing people (xvii. 11, 22) may appear to favour the idea of an ethical harmony rather than that of a substantial oneness; but even with regard to this it is observable that Christ does not affirm that His union

with God is of the same sort as that of believers with God, only that their union with one another, which is, through the indwelling of the Spirit of Christ, one of nature and essence, shall be an image of His oneness with the Father, which also, appears to be the necessary inference, is one of nature and essence (cf. Gess, "Christi Person und Werk," vol. i., pp. 103, 104).

II. THE TESTIMONY OF THE EVANGELISTS AS TO THE ESSENTIAL EQUALITY OF CHRIST WITH GOD.

1. The testimony of the first three Evangelists is of an indirect character. While never in any instance giving expression to their own views, they clearly enough show that the early Jewish Christian tradition which they report considered Jesus, to whom after His resurrection they paid divine honours (Matt. xxviii. 17; Luke xxiv. 52), as having been what the angel at His birth declared Him to be,—a manifestation in human form of the Absolute and Essential Deity, as having been Emmanuel, God with us (Matt. i. 23).

2. The only direct testimony is that supplied by the Fourth Evangelist, whose statements in the prologue of his Gospel (i. 1, 5) have already been considered, and need not again be repeated. The predication concerning Jesus of such attributes as eternal existence, the ascription to Him of such works as creation, and the designation of Him by such names as God, irrefragably prove that the writer claimed for Him the honours of supreme divinity. Indirectly also this Evangelist attests his belief in the Absolute Godhead of Jesus by preserving in His narrative Christ's own utterances concerning the essential dignity of His Person, and, in particular, by recording the homage

paid to Him, after His resurrection, by Thomas, who, as he gazed upon His familiar countenance, exclaimed, "My Lord and My God" (xx. 28).

III. THE DOCTRINE OF THE APOSTLES CONCERNING CHRIST'S EQUALITY WITH GOD.

1. *The Doctrine of Peter.* Both in the Acts and in the Epistles does this apostle show that the divinity which he assigned to Jesus Christ was in all essential respects co-ordinate with that of the Father.

(1) In his sermon on the day of Pentecost, he distinctly designates the Saviour Lord, *Κύριος*, quoting in connection with this appellation the well-known words of David, "The Lord saith unto my Lord," and adding that God, *ὁ Θεός*, had made Him both Lord and Christ (Acts ii. 34, 36), from which the inference is legitimate that, in the estimation of Peter, Lord and God were terms exactly equivalent.

(2) In the first of the two Epistles ascribed to him, besides styling Christ Lord (i. 3; iii. 15), he does not hesitate to cite as entirely applicable to Christ what in Old Testament Scriptures is said of Jehovah (cf. 1 Pet. ii. 3 with Psalm xxxiv. 9; 1 Pet. iii. 15 with Isa. viii. 13).

(3) In the second Epistle occurs the combination, "Our God and Saviour Jesus Christ," *τῶν Θεῶν ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ* (2 Pet. i. 1), which in strict grammatical propriety should signify one and the same person, viz., Jesus Christ, who would accordingly be designated first our God, and secondly our Saviour, although by some scholars (Winer, Alford) two different persons are distinguished, first our God, and secondly our Saviour.

(4) In this Epistle also the name of Lord is applied equally to Christ (i. 8, 11, 14, 16; iii. 18) and to the Father (iii. 8, 9, 10, 15).

2. *The Doctrine of Paul.* Of the numerous proof texts that might be culled from the writings of this Apostle only a few of the more important can be here adduced.

(1) Rom ix. 5. Assuming the accepted punctuation of this passage to be correct, the testimony it affords to Christ's supreme divinity is both ample and clear :—(a) τὸ κατὰ σάρκα at least suggests the possession by Christ of another and higher nature than the human (cf. i. 3, 4). (b) The antithesis between ἐξ ὧν and ὁ ὧν represents that superior nature as one that had no commencement of existence. (c) ἐπὶ πάντων affirms its supremacy over all things, not simply all persons, as in Eph. iv. 6. (d) Θεός, not θεῖος, designates that all-controlling power as God, *i.e.*, as the Absolute and Essential Deity (cf. John i. 1). (e) ἐνλογητὸς εἰς τοὺς αἰῶνας presents a doxological ascription which is never given except to the Supreme (*vide* Ellicott on Eph. i. 3). The accepted punctuation, however, has been challenged. Inserting a period after κατὰ σάρκα, it has been proposed to read the remaining clause as a doxology (Semler, Wetstein, Meyer, Baur, Bey-schlag, Tischendorf, 8th edition). But (i.) the introduction of a doxology in this place, where is no mention of God in the preceding paragraph, and where besides the impression made upon the heart by the antecedent statements is one of sorrow rather than of joy, is, to say the least, exceedingly abrupt, if not wholly incongruous (Stuart, Godet, Gess), and indeed is without example (Ewald). (ii.) In all ascriptions of praise to the Divine Being, whether in Hebrew or in Greek, the word “blessed” takes precedence of the word “God” (cf. Gen. ix. 26 ; xiv. 20 ; xxiv. 27 ; 1 Kings i. 48 ; Psalm xxviii. 6 ; Luke i. 68 ; 2 Cor. i. 3 ; Eph. i. 3). Where this order is reversed, the doxology will be found to be indirect (*vide* Rom. i. 25 ; 2 Cor. xi. 31). In the only case which wears the appearance of being an exception,

Psalm lxxviii. 19 (Septuagint), a comparison with the Hebrew shows that the first half of the clause is an interpolation which the translator may have inserted from a desire "to give the simple Hebrew sentence the form of an antiphonical responsorium" (Tholuck). (iii.) On the supposition that the words were designed as an ascription of praise to the Divine Being, (α) the use of $\omega\upsilon$ would have been superfluous, while (β) the insertion of $\delta\epsilon$ would have been demanded to account for the transition. (iv.) The precedence of $\delta\ \omega\upsilon$ $\epsilon\pi\iota$ $\pi\acute{\alpha}\nu\tau\omega\upsilon$ can only be explained on the assumption that the writer intended to emphasize the distinction between Christ and the Supreme God, which, besides being unbiblical, is specially un-Pauline. (v.) Reading the words as a doxology leaves an obvious lacuna in the course of thought, the antecedent $\tau\acute{o}$ $\kappa\alpha\tau\grave{\alpha}$ $\sigma\acute{\alpha}\rho\kappa\alpha$ being deprived of any corresponding clause in antithesis. To obviate this it has been suggested (Erasmus, Locke, Clark, Justi, Ammon) that the full stop should be placed after $\pi\acute{\alpha}\nu\tau\omega\upsilon$; but the contrast thus secured is at the best only feeble and unnatural, while the above-stated difficulties are unremoved.

(2) Phil. ii. 6. Whether the two clauses of this verse should be construed synthetically as together exhibiting a complete account of Christ's pre-existent condition (Augustine), or antithetically as contrasting that condition with the kenotic state into which He freely passed at His incarnation (Chrysostom), taken separately they afford the clearest evidence in favour of the consubstantiality of the Son with the Father. To deny that the verb $\epsilon\pi\alpha\rho\chi\omega\upsilon$ points to a pre-incarnate existence, and to assume that the apostle alludes to an antecedent condition of the historical Christ (Luther, Calvin, Grotius, Bengel, De Wette, Beyschlag, Dornier, Philippi), is to overlook—(α) that Christ's assumption of human nature is first spoken of

in the clause "being made in the likeness of men;" and (b) that the Incarnate Christ never was in "the form of God." Hence there can scarcely be room for doubt that the verb refers to a pre-temporal condition of existence, and that the Apostle describes the pre-incarnate glory of the Saviour when he writes, "Who, being in the form of God." As to what the precise import of the statement is, without enlarging on the distinctions supposed to exist between the terms *μορφῆ*, *σχῆμα*, *εἶδος*, it may suffice to state that the "form" of a thing or person is that external manifestation of its inward nature which declares it to be what it is, and that "the form of God," with which is contrasted "the form of a servant," can have no other signification in this place than that Divine status or condition which exactly corresponds to the Divine Essence (Meyer). In other words, the phrase is tantamount to a declaration that Christ originally existed in the conscious possession of the attributes of Deity (Lightfoot), and, as a matter of necessity, also in the absolute possession of the *ὄνσία* or nature of the Deity. And exactly the same conclusion is reached by an analysis of the second clause. Whether *ἄρπαγμὸν* be taken as signifying "robbery," and the clause interpreted as meaning that Christ, in His pre-incarnate condition, did not regard His claim of equality with God as an act of robbery on His part, inasmuch as existing in the form of God, He deemed it His natural right (Augustine, Vulgate, Bengel, Calvin), or whether, according to what seems the preferable exegesis, *ἄρπαγμὸς* be held as equivalent to *ἄρπαγμα*, a thing seized, a prize, and the clause rendered, "Who did not deem His equality with God a thing to be eagerly retained," but, on the contrary, gave it up (Eusebius, Origen, Theodoret, Cyril of Alexandria, Ellicott, Lightfoot, Alford, Meyer, Bruce); in either case the result, so far as this discussion

is concerned, is the same, since equality of form, whether given up or retained, could only be possible on the presupposition of equality of essence. The exegesis which denies that equality of form implies equality of essence, and represents the latter as a "something beyond and above that which Christ already had, namely, the form of God" (Pfleiderer's "Paulinism," vol. i., pp. 138, 147, 149), shatters itself against the difficulty that in this case Christ, in refraining from grasping after "the dignity of supreme lordship and equality with God," was not performing any act of self-renunciation, but simply doing His duty as behoved a creature, since to have aspired after that which did not and could not belong to Him, must for Him, no less than for another, have been flagrant sin.

(3) Titus ii. 13. As interpreted by the Greek Fathers and by the majority of commentators, both ancient and modern, the expressions "The Great God and Our Saviour," τῶν μεγάλων Θεῶν καὶ σωτῆρος ἡμῶν, apply to Christ, the principal arguments in support of this exegesis being— (a) the absence of the article before σωτῆρος ἡμῶν, which is believed to indicate that the two epithets point to the same person; cf. τὴν ἐλπίδα καὶ ἐπιφάνειαν; (b) the use of ἐπιφάνεια, which is never predicated of the Father but invariably of Christ (cf. 1 Tim. vi. 14; 2 Tim. iv. 1, 8); (c) the reference of the context, not to the Father but to Christ alone (cf. vv. 11, 14); and (d) the employment of the similar phrase לַיהוָה לְאֱלֹהִים, Θεὸς μέγας (Septuagint), in the Old Testament (Deut. vii. 21; x. 17), to characterize Jehovah the Manifested God of Israel. Further investigation, however, discloses that these arguments are not decisive:— (i.) Grammatically admissible, it is still not absolutely imperative on account of the absence of the article to identify the "Great God" and "Our Saviour," the article being

rendered unnecessary by the genitive ἡμῶν which follows σωτήρ (vide Winer's "Grammar of New Testament Diction," § xix., 56). (ii.) The ἐπιφάνεια spoken of is not of the Father, but of the glory of the Father which is to be manifested at the revelation of Jesus Christ (cf. Matt. xvi. 27; Mark viii. 38—ἐν τῇ δόξῃ τῶν πατρὸς αὐτοῦ. (iii.) In the context the Father, or, at all events, the Divine Being generally, is referred to in the clause ἡ χάρις τῶν Θεῶν. (iv.) In giving the title "Great" to God, the Apostle followed the custom of the Jews, who assigned that designation to the true God to distinguish Him from the gods of the heathen (cf. Psalm lxxviii. 13; Macknight). (v.) The Pauline usage in respect of the phrase "God our Saviour" does not favour the idea that τῶν μεγάλων Θεῶν denotes Christ (cf. 1 Tim. i. 1; ii. 3—5; iv. 10; Titus i. 3; iii. 4, 6). (vi.) The close conjunction of the Father and the Son in the last-named passage renders it not improbable that both are alluded to in the present instance. Hence, while Θεῶν *refertur potest ad Christum* (Bengel), there does not appear sufficient reason for departing from the Authorized Version, which understands Θεῶν of the Father and σωτήρ of Jesus Christ, and least of all for reading with the Revised Translation, "Our great God and Saviour." And from the Authorized Version there is the less necessity for departing that, quite as strongly as either of the alternative renderings, it establishes the supreme Divinity of Jesus by associating Him with the Father, and even asserting His equality in glory with the Father, in a way that would involve express blasphemy if Christ were merely a creature (cf. Matt. xxviii. 19; 2 Cor. xiii. 14; Eph. i. 2; vi. 23; 1 Thess. iii. 11; 2 Thess. i. 2, 12).

3. *The Doctrine of the Writer to the Hebrews.* Besides asserting the pre-existence of the higher nature of Jesus

Christ (i. 10), defining that nature as the image of God (i. 3), and assigning to it the name or appellation "Son," all of which points have been already considered, the author of this Epistle, in the most explicit fashion, styles Him God, and ascribes to Him the possession of an everlasting throne, ὁ θρόνος σου, ὁ Θεός, εἰς τον αἰωνα τῶν αἰωνος (i. 8). To attach no importance to this declaration on account of its being a citation from Old Testament Scripture (Beyschlag), or to break the force of its significance by reading "Thy throne is of God" (Ewald), or, "Thy throne is God" (Döderlein), is simply to evade the plain and obvious sense of the writer, who affirms that the words were originally spoken of the Son, *i.e.* of the Messianic Son, whom he now identifies with the Divine Son. That the term Θεός cannot be understood as denoting merely the Messianic or kingly dignity of Christ (Stuart, Beyschlag) is apparent, not only from the use of Elohim in the Hebrew, "which never occurs in the Korahitic Psalms in its metaphorical sense as applied to magistrates or angels" (*vide* Professor W. Lindsay, D.D., "On the Hebrews," *in loco*), but also from the context in the Greek, in which the Son is described as having in the beginning created the universe, as possessing an ever-during throne, as having an unchanging existence, as being the Effulgence of the Divine Glory and the express image of His Person. To suppose that such language could with propriety be addressed to a less exalted Being than the Deity Himself is to utterly misconceive its meaning. "*Itaque non dubium est quin divina Christi majestas hic notetur*" (Calvin). "The point with our author is that the holy and righteous Sovereign" of the kingdom "is here called Θεός, and stands in the relation of kindred Godhead to God Himself" (Delitzsch). "I regard this verse as furnishing one of the clearest and strongest proofs of the

Divinity of our Blessed Lord that is anywhere to be found" (Prof. W. Lindsay, D.D., "On the Hebrews," vol. i., p. 65). "The Scripture quotations" here given (i. 8, 10) "are of importance to the Apostle, on account of the titles 'God and Lord' which they accord to the Son, inasmuch as these involve the Godlike essence of the same" (Gess, "Christi Person und Werk," vol. ii., p. 440).

4. *The Doctrine of John.* 1 John v. 20. That ὁ ἀληθινὸς Θεός, "the True God," describes the absolutely Supreme God is universally admitted; the only difference of opinion concerns the question whether this is predicated of Christ or of God. In favour of regarding τῷ ἀληθινῷ as the antecedent of οὗτος (Socinus, Grotius Wetstein, Lücke, De Wette, Hofmann, Reuss, Alford, Haupt, Beyschlag, Schmid, Gess, Pressensé, and others) it is usually urged—(1) that it is grammatically admissible to connect the relative with an antecedent somewhat remote from itself (cf. 1 John ii. 22, and 2 John 7); (2) that in the Gospel, eternal life is said to consist in the knowledge of Him who is the true God (John xvii. 3); (3) that it seems in harmony with the opening of the Epistle to trace the eternal life which flows through the Logos up to its primal fountain in God; and (4) that the reference to idols in the subsequent verse appears to demand as its antithesis that Θεός should be applied to the Father. But (a) if not more grammatical, it is at least more natural to find the antecedent of οὗτος in Ἰησοῦ Χριστοῦ, the last-mentioned substance; (b) in the commencement of the Epistle, Christ is expressly styled ζωὴ αἰώνιος (cf. 1 John i. 2); (c) it is tautological to repeat a statement already made in the same verse, viz., that the Father is the true God; (d) it is in the highest degree appropriate, after having distinguished the Son from the Father in order to avert misconception, to append the

statement that, notwithstanding this personal distinction between the Father and the Son, the Son, no less than the Father, is $\delta \alpha \lambda \eta \theta \omega \delta \varsigma \Theta \epsilon \delta \varsigma$ (cf. Ebrard, *in loco*); and (e) the concluding exhortation is none the less emphatic, although $\delta \nu \tau \omega \varsigma$ be applied to Christ, since He, equally with the Father, is "the True God." Hence, while it may be impossible to dogmatically decide against the former construction, the preponderance of argument appears to lie with the latter (Bede, Lyra, A. Lapide, Luther, Calvin, Bengel, and others), thus making the text what Athanasius styles "a written demonstration" of the Supreme Divinity of Jesus Christ (*vide* Glassius, "Sacrae Philologiae," l. ii., tr. ii., cx., p. 331a).

5. *The Doctrine of the Apocalypse.* It is only necessary in this connection to emphasize what has already been stated, that by assigning to Jesus Christ the names of Deity, such as the First and the Last and the Living One (i. 18), ascribing to Him such works as are competent to Deity alone, as, *e.g.*, creation (iii. 14) and judgment (xx. 12), and associating Him with the Deity not alone in the worship of heaven (v. 12), but also in the government of the world (iii. 21; v. 6), the seer evidences his conviction that the Godhead of Jesus was in all essential respects the same as that of the Father.

CHAPTER V.

THE RELATION OF THE PRE-EXISTENT JESUS TO THE DEITY (continued).

SECTION IV.

THE PRE-EXISTENT JESUS AS THE SUBORDINATE OF GOD.

WHILE against Sabellianism the Personality of the Son is exhibited as distinct from that of the Father, and against Arianism as possessed of absolute and essential equality with the Father, on the other hand, it is not unfrequently represented as occupying a position of inferiority or subordination to the Father. Hence even by those who reject the Arian use of the word "subordination" it has been employed in relation to the Son in a three-fold sense— (1) In a *Trinitarian* sense, to set forth the subordination of the Son's Person to that of the Father. (2) In an *economical* sense, to express the voluntary subordination of the Son to the Father, as His servant, commissioner, agent, not only for the work of creation but also for the work of redemption. (3) In a *temporal* sense, to portray the personal humiliation of Christ at and during the period of His incarnation. That none of these is entirely destitute of Scripture foundation will appear on investigation.

I. THE SELF-WITNESS OF JESUS AS TO HIS SUBORDINATION TO THE FATHER.

1. *In the Synoptists.* (1) That in the first or Trinitarian sense of subordination Christ did not, except indirectly, refer in His self-utterances reported by the first three Evangelists can scarcely require explanation when regard is had to the specific character of the Galilean Gospel, which was rather a publication of His kingdom than a revelation of His Person. (2) To the second or economical sense of subordination He alludes when He says, "All things are delivered unto Me of My Father" (Matt. xi. 27); "He that receiveth Me receiveth Him that sent Me" (Matt. x. 40); and "To sit on My right hand and on My left is not Mine to give, but it is for them for whom it has been prepared of My Father" (Matt. xx. 23). (3) Of the third or temporal sense He speaks when He says, "The Son of man hath not where to lay His head" (Matt. viii. 20); "The Son of man came not to be ministered unto but to minister" (Matt. xx. 28).

2. *In the Fourth Gospel.* (1) Of the first speaks the declaration contained in John xiv. 28, which Christ advances as a reason why His disciples should rejoice in His return to the Father, *ὅτι ὁ πατὴρ μείζων μου ἐστίν*—"for the Father is greater than I." (a) This language has been explained as an allusion to Christ's then condition of incarnate self-humiliation, which would terminate with His return to the Father (Cyril, Augustine, Luther, Calvin, Bengel, De Wette, Luthardt, Tholuck, Hengstenberg, Alford, *et alii*), but against this stands the difficulty that, even after Christ's ascension, He could still say, "The Father is greater than I" (*vide ver. 16*; and cf. 1 Cor. xv. 6, 27). (b) A reference to the official or economical subordination of the Son to the Father has been thought to

exhaust its meaning (Meyer); the Son, though essentially the equal of the Father, consenting to occupy the place of an inferior, saying, "Lo, I come to do Thy will, O God;" and in favour of this view of the text it may be urged that it rests upon the constant representation of Christ Himself that He had come into the world as the Father's servant (cf. v. 30, 36, 43; vi. 38, 39, 40; viii. 18, 29, 42). However, this voluntary self-humiliation did not originate in time, *e.g.*, at the Incarnation (Phil. ii. 6, 7), but must have been *un fait accompli* long antecedent to the advent of the Son in the likeness of sinful flesh, since not only did Christ reveal Himself under the old dispensation as the Angel of Jehovah (Gen. xvi. 7, 9; xvii. 1), but by New Testament writers He is depicted as having entered upon the office of Mediator before the foundation of the world, *i.e.* in eternity (Eph. i. 4; 1 Pet. i. 19, 20; Rev. xiii. 8). It has by many been felt impossible to doubt that this official subordination, thus freely assumed by the Son, had its root or conditioning basis in the mysterious relationship subsisting between the Persons of the Father and the Son in the Trinity. (c) Accordingly it is difficult to demonstrate that Christ did not actually allude to His subordination of His own Divine Personality to the Personality of the Father (Athanasius and the Nicene Fathers, Olshausen, Reuss, Godet, Wescott, Treffrey, and others); since (i.) not only is the idea of dependence, after some sort or another, to human reason involved in the relationship expressed by the term Son (Reuss, "Christian Theology," vol. ii., pp. 394, 395; Oosterzee, "The Image of Christ," pp. 32, 33); but (ii.) the notion is corroborated by Christ's testimony concerning the Son's dependence on the Father for being (John viii. 42) and for life (v. 26); while (iii.), when so interpreted, the language "seems plainly intended

to correct such misapprehensions as might arise from the emphatic and reiterated teaching of His proper equality with the Father,—as if so exalted a Person were incapable of any accession by transition from this dismal scene to a cloudless heaven, and the very bosom of the Father” (Prof. David Brown).

(2) To the second form of subordination our Lord repeatedly alludes in the Fourth Gospel, as, *e.g.*, when He represents Himself as having come to do not His own will but the will of the Father who had sent Him (vi. 30); as ever seeking not His own but the Father’s glory (viii. 50); as performing the works which the Father had given Him to do (v. 36); as speaking the words which He had heard from the Father (viii. 28); and generally as having been furnished by His Father with an instruction or commandment as to what He should say and what He should speak (xii. 49).

(3) Of the third He gave a touching witness when, comparing Himself to a good shepherd, He exclaimed, “I lay down My life for the sheep” (x. 15); and again, when in the upper room He washed the disciples’ feet, and said, “If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another’s feet” (xiii. 14).

II. THE DOCTRINE OF THE APOSTLES AS TO THE SUBORDINATION OF CHRST TO THE FATHER.

1. *The Doctrine of Peter.* (1) Of the first or metaphysical sense of this subordination of the Pre-existent Word Peter does not speak except in so far as he may be supposed to touch upon the doctrine of the eternal Sonship.

(2) Of the second he makes frequent mention, especially in the Acts, where he designates Jesus the Father’s servant,

παῖς (iii. 13—26 ; iv. 27—30), with allusion, doubtless, to the Righteous Servant of Jehovah fore-announced by Isaiah (xl., xlvi.), and the Lord's Anointed (iv. 26), in whom the great Messianic promise given to David was fulfilled.

(3) Of the third he reveals his knowledge when he writes of Christ having suffered in the flesh (1 Peter iv. 1), and borne the sins of men in His own body to the tree (1 Peter ii. 24).

2. *The Doctrine of Paul.* (1) Of the Inter-trinitarian subordination of the Pre-existent Jesus not a few traces can be detected in the writings of this Apostle, the most important of these being the declarations that Christ is of God, Χριστός δὲ Θεοῦ (1 Cor. iii. 22); that the Head of Christ is God, κεφαλὴ δὲ Χριστοῦ ὁ Θεός (1 Cor. xi. 3); and that eventually Christ Himself shall be subject to the Father, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα (1 Cor. xv. 28). If in the first of these passages the term Christ necessarily restricts itself to the humanity of Jesus (Calvin, Olshausen, Alford), then the subordination of which it speaks is purely of the second sort, *i.e.* official, economical, or mediatorial. But, considering Paul's doctrine of the eternal Sonship of Jesus, it is at least probable that he was thinking of the subjection not alone of the humanity, but also of the divinity of Jesus; and this inference derives support from the striking assertion of the second passage, that the Head of Christ is God, which nothing requires us to restrict to God's headship over Christ's humanity (Olshausen), since the Apostle's argument will be equally valid, if not greatly strengthened, by extending it so as to cover both an economical and a Trinitarian Headship (Alford); while the third passage admits of no uncertainty as to the fact of the latter sort of headship having been in the writer's mind. After stating

that Christ, whom he identifies as the Son, shall reign until the purpose of His mediatorial sovereignty has been accomplished, he adds that then the Son shall deliver up the kingdom, thus completed, to His Father, and Himself return not "into the ranks of the perfect created beings who are under God's immediate rule" (Pfleiderer's "Paulinism," vol. i., p. 273), but to that original condition of subordination in which He existed prior to His assumption of the office of Mediator, *i.e.* in eternity (Alford, Fausset, De Wette, Pressensé, Reuss, Schmid, Weiss, *et alii*).

(2) Of the economical subordination of the Pre-existent Son, perhaps the most explicit declaration is that contained in the statement that "He who originally existed in the form of God deemed it not a prize to be equal with God, but emptied Himself, taking the form of a servant" (Phil. ii. 6, 7), in which the great act of self-abnegation, consisting of, on the one side, the renunciation of equality with God, and, on the other side, the assumption of a servant's form, is represented as having been a voluntary act on the part of the Second Person of the Trinity, performed not for the first time at the moment of the incarnation, but in eternity, when God the Father first formed His Divine purpose of salvation (Eph. i. 4).

(3) Of the temporal act of subordination which took place at the Incarnation the Apostle speaks when he appends the clause, "being made in the likeness of men" (Phil. ii. 7).

3. *The Doctrine of the Writer to the Hebrews.* (1) Precisely as in Paul's doctrine of the Sonship so in that of this author is the notion of a personal subordination involved, although it is not otherwise distinctly expressed.

But (2) in addition, the author of this Epistle recognises on the part of Christ even antecedent to the Incarnation the

assumption, by free, personal act, of an economical or official subordination towards the Father, in virtue of which He proceeds to earth as the Father's commissioner and servant, saying when He cometh into the world, "Lo! I come to do Thy will, O God" (x. 5, 7).

(3) The visible or temporal subordination implied in the act of incarnation may be held as alluded to in the words, "A body didst Thou prepare Me."

4. *The Doctrine of John.* It is only necessary to point again to those passages in which the writer speaks of the Father sending the Son into the world (1 John iv. 14) to show that he too was familiar with the conception of an economical as well as of an Inter-trinitarian subordination of the Pre-existent Son to the Father.

SECTION V.

THE PRE-EXISTENT JESUS AND THE HOLY GHOST.

Whether the existence of a threefold Personality in the one Godhead was more than faintly indicated under the Old Testament dispensation may be open to debate; it is certain that New Testament revelation acquaints us with a Third Hypostasis in the essential unity of the Divine Being, viz. the Holy Spirit, τὸ ἅγιον πνεῦμα, whose inter-relations with the Pre-existent Son may at this stage be most conveniently set forth.

I. THE PERSONALITY OF THE HOLY GHOST.

In opposition to the Nicene Fathers generally, who held confused and indistinct notions on the subject of the Holy Spirit, and to the Monarchians, Patripassians, and Sabellians in particular, who maintained that the Spirit, no less than the Son, was simply a modification of the original Divine

Essence, was in fact only a manifested divine energy (*ἐνέργεια*), Athanasius, Basil the Great, Gregory Nazianzen, and others contended for the doctrine of the Spirit's personality. That this is the teaching of the Gospels and Epistles it is impossible to doubt.

1. *The language in which He is usually referred to is most easily explicable on the supposition of the Spirit's personality.* The almost invariable use of the personal pronoun "He," with reference to the Spirit, precludes the idea both of impersonality and of personification (cf. John xiv. 16, 17, 26; xv. 26; xvi. 7--15).

2. *The ascription to the Holy Ghost of all the attributes of personality confirms the belief that He is not simply an energy or influence.* He is represented as being sent and as coming (John xiv. 26; xv. 26), as testifying and as teaching (*ibid*), as speaking and as interceding (Acts xiii. 2; Rom. viii. 26), as knowing and as imparting (1 Cor. ii. 10, 11; xii. 11), as capable of being grieved, lied to, and resisted (Eph. iv. 30; Acts v. 3; vii. 51).

3. *The offices performed by the Holy Ghost are such as imply personality.* Throughout the New Testament He is depicted as the Teacher and Guide, the Comforter and Advocate, the Helper and Intercessor, the Enlightener and Sanctifier of the Church collective as well as of the individual believer (cf. Luke xii. 12; Acts v. 32; xv. 28; xvi. 6; xxviii. 25; Rom. viii. 14, 15, 16--26; xv. 16; 1 Cor. ii. 13; iii. 16; xii. 3--13; 2 Cor. iii. 17, 18; Eph. iii. 5, 16; 2 Thess. ii. 13; Heb. ii. 4; iii. 7; 2 Peter i. 21).

4. *The Holy Spirit is associated with the Father and the Son in such a manner as to involve His Personality;* as, e.g., in the baptismal formula (Matt. xxviii. 19), and in the apostolic benediction (2 Cor. xiii. 14).

II. THE DIVINITY OF THE HOLY GHOST.

While Sabellianism and kindred heresies denied the Personality, Arianism, whether fully developed or modified, challenged the Divinity of the Spirit; Arius in particular asserting that as Christ was the first and greatest creature of the Father, so was the Spirit the first and greatest creature of the Son. Against this the Council of Constantinople (A.D. 381), without employing the term *Homoousia*, conclusively determined that the Holy Spirit was of the same Divine Nature as the Father and the Son (*vide* Neander's "Church History," vol. iv., p. 86, Bohn's edition; Hagenbach's "History of Doctrines," vol. i., § 93, C.F.T.L.) That this position also rests upon a solid Scriptural foundation may be satisfactorily demonstrated.

1. *Divine names are applied to the Spirit.* The language of Jehovah in the Old Testament is represented in the New Testament as the language of the Holy Ghost (cf. Exod. xvii. 7 and Psalm xcv. 7, with Heb. iii. 7—11; Isa. vi. 9, with Acts xxviii. 25; Jer. xxxi. 31, 33, 34, with Heb. x. 15). If He is never called God (*Θεός*) directly, He is so indirectly (*vide* Acts v. 3, 4; 1 Cor. iii. 16, 17; vi. 19; Eph. ii. 22). Similarly the indwelling of the Spirit is represented as equivalent to the indwelling of the Spirit of God and of Christ (Rom. viii. 9—11).

2. *Divine attributes are ascribed to the Spirit.* He is depicted as omnipresent (1 Cor. xii. 13), omniscient (1 Cor. ii. 10, 11), omnipotent (Luke i. 35; Rom. viii. 21), as possessed of all divine perfections, so that "the consciousness of God is the consciousness of the Spirit" (Hodge), and blasphemy against the Holy Ghost becomes an unpardonable sin.

3. *Divine works are performed by the Spirit.* If in the

Old Testament He is affirmed to have created the world (Gen. i. 2; Job xxvi. 13; Psalm civ. 30), in the New He is declared to be the Regenerator of man (John iii. 5, 6), the Enlightener of the darkened mind (1 John ii. 20), the Sanctifier of the sinful heart (1 Cor. vi. 11; 2 Thess. ii. 13), and the Quickener of the mortal body (Rom. viii. 11). He is the Giver of inspiration (Matt. x. 20; 2 Peter i. 21), and of the power of working miracles (Matt. xii. 28; 1 Cor. xii. 9—11).

4. *Divine honours are paid to the Spirit.* Associated with the Father and the Son in the baptismal formula (Matt. xxviii. 19) and in the apostolic benediction (2 Cor. xiii. 14), He is thereby equally with them exhibited as the object of Christian faith and worship.

III. THE PROCESSION OF THE HOLY SPIRIT.

As the relation of the Son to the Father was by the Nicene Creed (A.D. 325) determined by the word "begotten," so by the Constantinopolitan Creed (A.D. 381) was that of the Holy Ghost to the Father expressed by the phrase τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, "which proceedeth from the Father." At the Synod of Toledo (A.D. 589), the clause *filioque* was added to indicate the faith of the Western Church, that the Spirit proceeded no less from the Son than from the Father. The Scriptural foundation of this doctrine is indirect. It is nowhere said that the Spirit proceeds from the Son; but the Latin Church argued that such might be inferred.

1. The Holy Spirit is called the Spirit of the Father (Matt. x. 20), probably because, as Christ teaches, "He proceedeth from the Father" (John xv. 26). But elsewhere He is styled the Spirit of Christ (Rom. viii. 9). Hence may it not be concluded that the reason is the same,

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viz., that He also proceedeth from Christ the Son as from God the Father ?

2. The Holy Ghost is sent by the Father, because He proceeds from the Father. But the Holy Ghost is also sent by the Son. Therefore again it may be reasoned, the Holy Spirit proceeds from the Son.

3. Since the Father and the Son are of the same essence, if the Spirit proceeds from the Father, He must also of necessity proceed from the Son.

Other supposed arguments of a like description were judged by the Latin Fathers to possess a high degree of cogency ; and with such reasoning the Reformers generally agreed. But it must be admitted (1) that such reasoning does not appear to modern minds strikingly convincing ; (2) that it is not perfectly intelligible ; and (3) that it is based at the best on a doubtful interpretation of Scripture, the words of Christ (John xv. 26) appearing rather to refer to the Spirit's coming forth from beside the Father, *παρὰ τοῦ πατρὸς* (cf. John i. 14 ; xvi. 27), than to the derivation of His essence from the Father, which would besides have been more accurately expressed by *ἐκ* (cf. John xxi. 28), the word substituted for it in the Creed. At the same time the present tense *ἐκπορεύεται*, "proceedeth," is believed to point to an immanent divine relationship subsisting between the Father and the Spirit (Godet, Olshausen, Alford, and others). This, however, is largely conjectural. But even were it not, it must be obvious that *hujusmodi testimonia nec a Græcis* (against the *Filioque*) *nec contra Græcos* (against the *διὰ τοῦ υἱὸν ἐκ τοῦ πατρὸς*) *satis apposite sunt citata* (Beza, quoted by Meyer). Perhaps the most that can be safely inferred from Scripture concerning the relation of the Pre-existent Son to the Holy Spirit is (1) that both are distinct personalities in the same Godhead, "the same in substance"

as well as "equal in power and glory;" (2) that the Spirit holds the same relation to the Son that He does to the Father, being alternately styled "The Spirit of God" (Rom. viii. 14; 1 Cor. xii. 3; Eph. iii. 16) and the Spirit of Christ (Rom. viii. 9; 2 Cor. iii. 17; Gal. iv. 6; Phil. i. 19; 1 Peter i. 10), being sent by the Son (John xv. 26; xvi. 7) no less than by the Father (John xiv. 26; Acts xv. 8; Gal. iv. 6; 2 Cor. v. 5), and being the personal Agent through whom the Son (Matt. xii. 28; John xv. 26; xvi. 13-15; Acts i. 2; 2 Cor. iii. 17), equally with the Father (Rom. viii. 11; 1 Cor. ii. 10; Eph. ii. 22), operates; and (3) that the prime function of the Holy Spirit is to reveal to the souls of men that Son who was in pre-existent glory, no less than He is now in post-incarnate exaltation, the Image of the Father.

CHAPTER VI.

THE RELATION OF THE PRE-EXISTENT JESUS TO THE UNIVERSE.

THE same New Testament Scriptures that unfold the mysterious inter-relations of the Deity, exhibiting Father, Son, and Holy Ghost as three distinct hypostases or persons, "the same in substance, equal in power and glory," yet constituting one indivisible Godhead, likewise reveal the fact that in the universe of God there are not two simply, as appears to the senses, but three separate orders of existence; a magnificent material creation styled the heavens and the earth, on earth a race of intelligent beings named Adam or man, in the heavens a glorious hierarchy of spirits called angels. It still remains therefore to inquire, since all of these existed prior to the Incarnation, whether any, and what relation they sustained toward the Pre-existent Jesus, that transcendent Divine Being who in the preceding chapters has been depicted as the Word of God, the Son of the Father, the Fellow of the Most High, the Servant of the Supreme, the co-equal of the Holy Ghost.

SECTION I.

THE PRE-EXISTENT JESUS AND THE ANGELS.

Though primarily an official title, in which sense it is applied to ordinary messengers (Matt. xi. 10; Mark i. 2; Luke vii. 24; ix. 52; James ii. 25; Rev. i. 20), and even to

impersonal agents (2 Cor. xii. 7), the term "angel" (ἄγγελος) is chiefly employed to designate the heavenly as opposed to the earthly intelligences (Matt. iv. 6 ; xiii. 41 ; Luke xxiv. 23 ; Rom. viii. 38 ; but *see passim*).

1. *In respect of nature they are described as spirits, πνεύματα* (Heb. i. 7—14), *i.e.* as incorporeal and invisible essences ; although from this it would be rash to affirm that they may not be possessed of bodies, σώματα πνευματικά (1 Cor. xv. 44), since in Scripture they are mostly introduced as appearing in human form (*vide* Kitto's "Cyclopædia," Art.: *Angels*).

2. *In respect of dignity they are spoken of as sons of God* (Luke xx. 36 ; cf. Job. i. 6). They are likewise denominated thrones, dominions, principalities, and powers" (Eph. i. 21 ; Col. i. 16), in which appellations may lie indications of gradations in rank, although that is not absolutely certain.

3. *In respect of character they are represented as of superhuman intelligence* (Mark xiii. 32) and power (2 Thess. i. 7 ; 2 Peter ii. 11), as well as of stainless perfection (Luke ix. 26 ; 1 Tim. v. 21).

4. *In respect of number they are practically beyond computation* (Matt. xxvi. 53 ; Luke ii. 13 ; Heb. xii. 22, 23.)

5. *In respect of employment they are used by God in the dispensations of His ordinary providence* (Heb. i. 7), in His extraordinary gracious interpositions (Acts vii. 53 ; Gal. iii. 9 ; Heb. ii. 2 [the giving of the Law] ; Matt. i. 20 ; Luke i. 11 ; ii. 13 [the birth of Christ]), in judicial inflictions upon wicked men (Acts xii. 23) ; but chiefly in ministering to saints (Heb. i. 14 ; Matt. xviii. 10). They will officiate in the judgment (Matt. xiii. 30—39 ; xxiv. 31 ; 1 Thess. iv. 16).

6. *In respect of felicity, they stand in God's presence* (Matt. xviii. 10 ; Rev. v. 11), study the sublime plan of

redemption (Eph. iii. 10; 1 Peter i. 12), and are perfectly blessed in His service (Rev. v. 11; Luke xv. 10).

7. *In respect of continuance* they are immortal (Luke xx. 36). As to the relation in which they stood to the pre-existent Jesus, that is set forth in the twofold statement that they both owed their existence to Him, and were called into being solely for His glory (Col. i. 16). To restrict the Apostle's language in this place to the Incarnate Christ is impossible, since He by whom all things were created must have been before all created things; in other words, must have been *προτότοκος πάσης κτίσεως*, or born before every creature (Meyer). It is therefore the doctrine of the writer that the Pre-existent Son was the Creator as He is also the Preserver and Supreme Lord of the hierarchies of the angel world.

SECTION II.

THE PRE-EXISTENT JESUS AND THE MATERIAL CREATION.

As might naturally be supposed, ampler details have been supplied on this point than on the preceding, although even with respect to this a large amount of reticence is still maintained. Not only does Christ Himself, in delivering the testimony of His inner consciousness as to His heavenly origin and Divine dignity, pass it by in marked silence, never so much as once hinting that His was the voice which had summoned the fair earth and the sparkling orbs overhead into being, or that His was the hand which then sustained the immense fabric of the universe,—an intimation which would have been for His contemporaries superfluous, for His apostles before the

day of Pentecost unintelligible, and might also have given occasion to injurious misunderstanding" (Oosterzee, "The Image of Christ," p. 51); but the Synoptists, who record the earliest teaching on the subject of His Person, betray not the slightest suspicion of having attained to this stupendous discovery. It is only when the Pauline Epistles emerge into the sphere of history that prominence is first given to the doctrine (cf. 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16); after which it is taken up by the writer to the Hebrews (i. 2, 3; xi. 3); and finally it is emphasized by the author of the Fourth Gospel, who inscribes it on the portals, as it were, of His magnificent palace of truth, "All things were made by Him, and without Him was not any thing made that was made" (John i. 3; cf. ver. 10).

Analyzed, the teaching of Scripture represents the Pre-existent Word or Son of God as—

1. *The instrumental Cause of creation.* The absolute First Cause and Primal Fountain of all creaturely existence the Sacred Penmen concur in declaring to be God, the Deity in general (Acts xiv. 15; Rom. iv. 17; xi. 36; 2 Cor. iv. 6; 1 Tim. vi. 13; Rev. iv. 11; x. 6; xiv. 7), or the Father, at least once (1 Cor. viii. 6); saying that all things derive their being from Him (1 Cor. xi. 12, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ), are the work of His Almighty Hand (Acts iv. 24; 2 Cor. iv. 6), as well as the product of His infinite wisdom (Heb. iii. 4), are continually subject to His authority (Acts xvii. 24), and have no other reason of existence than His good pleasure (Eph. i. 11; Rev. iv. 11); no other end than His glory (Rom. xi. 36). When they indicate the connection of the Pre-incarnate Logos with the external universe, they do so by portraying Him as the Instrument or Agent through whom the *Deus Omnipotens*, ὁ Θεός ὁ παντοκράτωρ, the Father Almighty, operated in fashioning the worlds (John i. 2;

1 Cor. viii. 6; Eph. iii. 9; Col. i. 16; Heb. i. 2; xi. 3), marking this distinction by the use, not of ἐκ but of δία, which, though sometimes conjoined with the Father (Rom. xi. 36; Heb. ii. 10), is never so employed unless the Father stands for the entire Godhead, while the preposition ἐκ is never once conjoined with the Son.

2. *The perpetual Support of creation.* While perhaps neither unscientific nor unphilosophical to think of a universe constructed like a monster machine to go on for an indefinite length of time, or even *ad infinitum*, without requiring direct divine interposition, it is unquestionably more rational to imagine that a universe which owed its origination to an act of creative energy could only be restrained from lapsing into non-existence by the constant exercise of the same omnipotent fiat which called it from the womb of nothing. Hence the continuous preservation, no less than the original production, of the material fabric of the universe is ascribed to Christ by the writer to the Hebrews (i. 3), who depicts the Eternal Son as "upholding all things by the word of His power," φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, no less than by Paul, who affirms that "by Him all things consist," καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε, words which teach "that there is in Christ not merely the creative cause, but also the cause which brings about organic stability and continuance in unity (preserving and governing) for the whole of existing things" (Meyer).

3. *The unifying Principle of creation.* The sentiment expressed by the Apostle in the last cited text seems to point to a higher thought than that of mere physical coherence or organic unity. Not only are all things sustained and governed by Christ, but their combination into a system depends less on their mutual contact under conditions of time and space than on their together finding in

Him their middle point. "In this word 'consist' (standing together) we have the essential and highest conception of system" (Bushnell, "Nature and Supernatural," p. 58).

4. *The ultimate Purpose of creation.* As all things were made by Christ, so likewise were they called into existence for Christ. If they were δι' αὐτοῦ, they were also εἰς αὐτὸν (Col. i. 16). That is to say, the material creation was summoned into existence in order to display the glory not simply of the Father (Rom. xi. 36; Rev. iv. 11), but also of the Logos or Son. Nay the thought must by no means be excluded that the Son in creating distinctly contemplated the construction of a theatre or arena upon which He Himself, as the Word Incarnate and the Father's Servant, might accomplish the sublime work of human redemption. And if once the conception be entertained that in some way or other the countless myriads of stellar worlds were needful as a preparation for the mediatorial work of Christ, it will be impossible to evade the companion idea that possibly the stupendous achievement which the Divine Son completed on the Cross may have issues transcending far the limits of this mundane sphere.

5. *The destined Heir of creation.* By regular gradation thought has slowly ascended to a climax. The Pre-existent Son was in eternity pronounced and appointed the Father's Heir, to whom eventually all created things should be handed over as a personal possession (Heb. i. 2). Before, however, his infeoffment in the vast inheritance could take place, it was requisite that He should become incarnate, die, and, rising, re-ascend to Heaven. The onward steps through which He moved towards the realization of His heirship, as well as the sublime ceremonial of His installation over the acquired inheritance will subsequently fall to be reviewed. Meantime it suffices to observe that

He who was in pre-incarnate form the Father's Son was expressly constituted Heir of all things.

SECTION III.

THE PRE-EXISTENT JESUS AND HUMANITY.

Having ascertained that, according to the teaching of both Gospels and Epistles, the Pre-existent Son of God stood in intimate connection not only with the angelic hierarchy above, but likewise with the material creation around, it is easy to believe that there were not wanting ties which bound Him to the race of man. Accordingly He is by evangelists and apostles exhibited as occupying a certain definite attitude first towards humanity in general, and then towards a certain portion of it in particular, that portion being the Israelitish nation.

I. THE RELATIONS OF THE PRE-INCARNATE SON TO THE RACE OF MAN.

Man, forming part of creation, certain of those relations in which he stood towards the Pre-existent Son, and *vice versâ*, have already been specified. Confining attention to such as are peculiar to man, there remain to be mentioned these:—

1. *The Pre-incarnate Logos or Son was the Model or Pattern, the Image and Likeness after which man was created.* Citing as He does with approbation words from the Hebrew Scriptures alluding to Man's creation (Matt. xix. 4), our Lord thereby authenticates that document which says that God made man in His own image (Gen. i. 26), which again derives confirmation from the parallel instituted

by Paul between the old creation and the new, the Image of God being in both cases the pattern or archetype of the human (Col. iii. 10). But if the Pre-existent Son was the "Image of God" (Col. i. 15), is it altogether fanciful to reason that He was the archetypal model upon which Adam was created, and that even in this sense the Pre-existent Son was "The first-born among many brethren" (Rom. viii. 29)?

2. *The Pre-incarnate Logos or Son gave Himself from eternity to be the Saviour of men.* Without applying to Him the jubilant utterance of Heavenly Wisdom, whom the royal preacher represents as "rejoicing" in the habitable parts of God's earth even from its first foundation, and as finding His "delights with the sons of men" (Prov. viii. 31), as much may be inferred from the language of the Christian seer, which describes Him as "a Lamb slain from the foundation of the world" (Rev. xiii. 8), if not also from that of the Christian Apostle, who asserts that He was "foreknown indeed before the foundation of the world" (1 Pet. i. 20). The sublime scheme of Redemption, for the accomplishment of which the Divine Son became man in the fulness of the times, was not an after-thought devised to meet the horrible emergency of sin which "through one man's disobedience entered into the world," but a plan eternally existing in the mind of that Son, before whose all-penetrating glance every future possibility lay open, who from the first contemplated not without infinite sorrow the direful eventuality of a fall, and who, in order to undo the ruin which He clearly foresaw, moved thereto by nothing but His own infinite love, freely gave Himself up to occupy the office and do the work of a Redeemer for the fallen and depraved humanity that in time should arise.

3. *The Pre-existent Logos or Son engaged in the character*

and capacity of Mediator to assume Human Nature into union with Himself. This the exigencies of the task He had voluntarily undertaken imperatively required. "Forasmuch as the children were partakers of flesh and blood," it was needful that "He also Himself likewise" should "take part in the same" (Heb. ii. 14). And this "in the fulness of time" He did, laying hold not of angelic but of human nature (Heb. ii. 16), exclaiming as He crossed the threshold of this lower world, "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared for Me" (Heb. x. 5), and appearing "in the likeness of sinful flesh" (Rom. viii. 3), "being made in the likeness of men, and being found in fashion as a man" (Phil. ii. 7). Yet even this did not complete the sum of those relations in which the Pre-existent Logos stood to man. To those relations one remains to be added.

4. *The Pre-existent Logos or Son maintained an unwearied activity among men from the beginning downwards to the time of the Incarnation.* To this the language of the Fourth Evangelist is by all interpreters referred: "In Him was Life; and the Life was the Light of men. And the Light shineth in the darkness; and the darkness apprehendeth it not" (John i. 4, 5); and again, "He was in the world, and the world was made by Him, and the world knew Him not" (John i. 10). Nor does it appear needful to restrict the life which was in the Pre-existent Logos either to that physical life which reveals itself in and through the continued preservation of the creatures (Chrysostom, Calvin, B. Crusius, Westcott), or to that spiritual life alone which was with the Father, and was manifested in and through the incarnation (Origen, Lampe, Kuinoel, Hengstenberg, Luthardt, *et alii*). In its widest and highest conception, without limitation and without reservation, life physical,

life psychical, life pneumatical, *i.e.*, life corporeal, mental, and spiritual, life absolute and essential (Bengel, Meyer, Godet, Olshausen, Lange, Alford, and others), was the underived and independent possession of the Pre-existent Word; and this life, wherever it was imparted, became in man its recipient a source of true and inextinguishable light. Wherever any genuine intellectual or moral activity appeared amid the encompassing stillness and death of the old world, it had its impelling cause in the Pre-existent Logos. Wherever any spark of real spiritual illumination flashed across the dark night of Heathendom, it took its rise from the secret fires of the Pre-Incarnate One, and was a veritable light from heaven. The intimate connection thus briefly hinted at between the Pre-existent Logos and our fallen race (1) is explanatory of much of that relative truth and beauty which appeared in the ancient world, (2) accounts for the correspondence which exists between many a heathen sentiment and many a Christian conception, and (3) suggests a reason for the apparently long delay of the Incarnation, *viz.*, that the pre-existent activity of the Logos was engaged in preparing the world for His advent (cf. Oosterzee, "The Image of Christ," pp. 83—94).

II. THE RELATIONS OF THE PRE-EXISTENT LOGOS TO THE NATION OF ISRAEL.

It is one of the clearest truths of Revelation that while the Pre-existent Son was in the fashion just described, operating on the vast outlying populations of Heathendom, He was maintaining certain well-defined and specific relations of a more intimate character with the descendants of Abraham.

1. *The Pre-existent Logos or Son selected them to be a people*

for Himself. That Jehovah who first "raised up the righteous man from the East, and called him to His foot" (Isa. xli. 2), who afterwards appeared to Moses in Horeb, saying, "I am come down to deliver Israel from the hand of the Egyptians" (Exod. iii. 8), and who finally took them into covenant with Himself at Horeb (Exod. xix. 5, 6), was the Second Person of the Trinity, the Eternal Son who was manifested in the Man Christ Jesus, is susceptible of demonstration. Besides being implied in the designation Lord given to Christ by the New Testament writers generally, it is expressly stated by the proto-martyr Stephen that such was the case (Acts vii. 38). Accordingly the Fourth Evangelist does not hesitate to identify the two, or to speak of the Jewish people, the House of Israel, as the inheritance, possession, or peculiar property of the Pre-existent Logos, saying, "He came unto His own" (John i. 11), εἰς τὰ ἴδια ἦλθε.

2. *The Pre-existent Logos or Son prepared them by special training for His coming.* No doubt that elaborate training, continued through fifteen centuries, which they enjoyed, failed, to an extent truly lamentable, in accomplishing the object for which it was designed. "He came unto His own, and His own (οἱ ἴδιοι) received Him not" (John i. 11). But still it was a fact that they had enjoyed such inestimable privilege (Jer. vii. 13, 25; xi. 7; xxxii. 33; Hoz. xi. 1—3); and of this Paul, himself an Israelite, makes sorrowful recognition (Rom. iii. 1; ix. 4, 5),—sorrowful because of that which he sadly knew, its painful misimprovement and comparatively fruitless result.

3. *The Pre-existent Logos or Son anticipated Incarnation as a Member of the House of Israel.* While of humanity at large it was true that "His delights were with the sons of men," and that "because the children were partakers of flesh and

blood " He could not but regard with tender interest every branch of Adam's family, it was nevertheless the House of Israel and the seed of Abraham towards which He directed His fondest and most anxious gaze, as the people whose flesh and blood He was about to assume (Heb. ii. 16), and whom therefore He was about with pre-eminent significance to style " His kinsmen according to the flesh " (Rom. ix. 3, 4, 5).

4. *The Pre-existent Logos or Son appeared to Israel in visible manifestation prior to the Incarnation.* In addition to the gracious activity which He maintained amongst them during the period of the Old Testament dispensation, selecting them, as above explained, to be a peculiar people to Himself, uniting Himself with them at Sinai in solemn league and covenant, imparting His truth to them by means of prophets (1 Pet. i. 11), and generally undertaking the specific work of training them for His service, and in particular for His recognition and reception in the fulness of the times. He more than once revealed Himself to them in outward and visible form—to Abraham as the God of Glory (Acts vii. 2); to Moses as the Angel of the Lord (Acts vii. 30), to the Church in the wilderness as the Angel of His Presence (cf. 1 Cor. x. 4 with Exod. xxxii. 34; xxxiii. 14); to Isaiah in the temple as the Lord of Hosts (cf. John xii. 41 with Isa. vi. 1—3); as if by means of these external theophanies to prepare their minds for the transcendent phenomenon of the Incarnation, that in the end of the ages should occur, when He, the Pre-existent Word or Son, should robe His Godhead in the outer garment of a human form, and appear as a man among the sons of men; and when eventually the hour arrived for the great revelation to be made, the Pre-existent " Word became flesh," and " was found in fashion as a man " (cf. Oosterzee, " The Image of Christ," pp. 123, 135).

PART II.

*THE DIVINITY OF JESUS IN INCARNATE SELF-
ABASEMENT.*



CHAPTER I.

THE DOCTRINE OF THE INCARNATION.

THE course of investigation will henceforth proceed in a direction opposite to that which it has hitherto observed. Having found that the Gospel and Epistle writers are unanimous in assigning to Jesus Christ the possession of a higher nature than that of mere humanity, —of a nature which, prior to its advent in the flesh, existed as the Word of God, as the Son of the Father, as the Equal of the Most High, and as the Servant of Jehovah, it now falls to be inquired what account they present of its historical appearance ; and in reply it may be briefly stated that with a like surprising unanimity both Evangelists and Apostles, as well as Christ Himself, represent that Pre-existent Divine Being as having come forth from the Father, and assumed into indissoluble union with Himself a perfect human nature, so that He who, antecedent to this stupendous act of condescension and self-abasement, subsisted in the form of God, and was God, was thenceforth found in fashion as a man. It will therefore be the aim of the following inquiry to exhibit, with as much brevity as is compatible with fulness and clearness of treatment, the purport of the New Testament doctrine relating to this transcendent mystery ; and in doing so, the method previously adopted will at once suggest itself as in all respects the most

suitable; after setting forth the self-witness of Jesus, to pass on successively to the testimony of the Evangelists and the doctrine of the Apostles.

I. THE SELF-WITNESS OF JESUS AS TO HIS INCARNATION.

It is observable that Christ never once alluded directly to the mystery of His birth, although repeatedly, and with perfect frankness, He discoursed about His pre-existence, and claimed to have come from God. Nor is it necessary to advert to reasons, which must instinctively offer themselves, for such reticence on the part of Christ. It is enough at this stage simply to call attention to the fact. Yet, in the frequent utterances which escaped His lips with reference to Himself, the subject was not entirely ignored. In particular, the name by which He most delighted to call Himself, THE SON OF MAN, ὁ υἱὸς τοῦ ἀνθρώπου (Matt. viii. 20; John i. 51), contained a revelation fitted to instruct His contemporaries, if not as to His absolute divinity, at least as to His perfect humanity. According to the testimony of the four Evangelists, it was a designation which, except in two instances (Luke xxiv. 7; John xii. 34), was employed exclusively by Christ, and that, without reckoning parallels, about fifty times. Unless, therefore, it be maintained that the Fourth Gospel is a purely dogmatic invention of the second century, entirely destitute of historical veracity, it will not be needful to discriminate between the significance of the phrase as there occurring, and its import as reported by the Synoptists. In the absence of valid proof to the contrary, it may be assumed that in all the four Gospels the recorded utterances of Jesus proceed from substantially the same condition of self-consciousness (cf. Beyschlag, "Die Christologie des Neuen Testaments," p. 66),

and in particular that the designation "Son of man" has the same import in the last of the Gospels as it bears in the first three.

1. *As to the origin of the term "the Son of man,"* three different passages of Scripture have been specified as affording a probable basis for this peculiar self-designation on the part of Jesus—(1) Gen. iii. 15, containing the prot-evangelium of the woman's seed, who, while bruising the serpent's head, should Himself be bruised by the serpent on the heel (Godet, Gess); (2) Psalm viii. 4—6, in which the Son of man is exhibited as crowned with glory and honour, and invested with dominion over all God's works, at least on this material globe (Schmid, Keim); and (3) Dan. vii. 13, 14, which speaks of "One like unto a son of man," whom the prophet beheld coming with the clouds of heaven towards the Ancient of Days, and receiving from Him "dominion and glory and a kingdom" (Weiss, Beyschlag, Meyer, Tholuck, *et alii*); and beyond question it is possible to classify the texts in which the phrase occurs in such a way as to bring out a seeming reference to all the three. Corresponding, *e.g.*, to the woman's seed who should be bruised are those instances in which the Saviour conjoins the name "Son of man" with allusions to His life of humiliation and death of shame (Matt. viii. 29; xii. 32; xvii. 12, 22; xx. 18, 28; xxvi. 2, with parallels; Luke xxii. 48; John iii. 14; viii. 28); to the glory crowned Son of man of the Hebrew Psalter, those which describe the exaltation of the Saviour to a position of supreme authority over heaven and earth (Matt. ix. 6; xix. 28; xxvi. 64; John vi. 62; xiii. 31); to the "One like unto a Son of man," whom Daniel sees coming in the clouds of heaven, those which depict Christ's returning at the end of time in the glory of His Father and attended by His angels (Matt,

xiii. 41 ; xvi. 27 ; xxiv. 27, 30, 37, 39 ; xxiv. 44 ; xxv. 13—31 ; xxvi. 64, with parallels ; John v. 27).

While, therefore, it does not seem possible, more especially in those places where our Saviour's language is of direct eschatological significance, to exclude from the appellation Son of man, as applied by Christ to Himself, all reference to Daniel's vision, it is just as hard to forbid allusion to the Son of man of the Hebrew Psalter, since, according to the author of the Hebrews (ii. 9), the destiny predicted by the ancient poet for the Ideal Man who formed the subject of his song was never realized until Jesus, who had been made a little lower than the angels for the suffering of death, was crowned with glory and honour. Nor need objection be taken to the opinion, that in styling Himself the Son of man, our Lord distinctly cast a glance backward to the first Gospel promise, since the idea expressed by the two phrases, "The Seed of the woman" and "The Son of man," is substantially the same—viz., the offspring or descendant of humanity. At the same time this does not prevent it from being true that in appropriating this peculiar title our Saviour derived it from a contemplation of His own self-consciousness quite as much as from a study of the Sacred Scriptures ; so that, to all intents and purposes, it was a new name (Westcott).

2. As to the import of the term, "*The Son of man*," a variety of suggestions have been offered.

(1) It has been regarded as a simple reproduction of the language employed by Daniel (Beyschlag). Against this, however, it has been urged—(a) that the prophet does not designate the Heavenly Personage whom he contemplates in his vision as "the Son of man," but only as "One like unto a son of man," כְּבֶן אָדָם, ὡς υἱὸς ἀνθρώπου (Septuagint), and that Christ could scarcely have borrowed from so vague

an expression the stereotyped title "the Son of man" (Godet), although perhaps too much importance should not be attached to this, since in the Apocalypse a similar combination of words, "One like to a son of man," ὅμοιον υἱῷ ἀνθρώπου (Rev. i. 13), is used to describe the glorified Jesus; (*b*) that the phrase in Daniel does not refer to an individual at all, but to the holy people—a consideration, again, which is not possessed of much weight, since "a reader familiar with the spirit of the Revelation could not from this draw the conclusion that by the expression, 'as a son of man,' the whole people was really intended, since not merely would the elevation of the people into heaven be unnatural, but the descending of the people 'on the clouds of heaven would be in contradiction with the Old Testament religion, in which to be borne upon the clouds symbolized godlike majesty' (Gess, "Christi Person und Werk," vol. i., p. 192); (*c*) that Daniel's Son of man is exhibited as coming upon the clouds to God, whereas the Son of man in the Gospels announces Himself as coming to the earth; (*d*) that in Daniel the Judgment is declared to be already past when the Son of man appears, whereas Christ expressly affirms that the Judgment will only then begin when He is revealed; and (*e*) that according to Daniel the Judge is God, whereas according to the Gospels the Judge is the Son of man—three points of difference of much more serious moment than the two above mentioned, and sufficient to show that Christ did not wish to represent Himself simply as the Son of man of Daniel's vision.

(2) It has been explained as a synonym for the Messiah (Meyer), which Christ made use of from the beginning of His public ministry (Holtzmann), or at least after the Cæsarea journey (Baur, Keim). But if the name had been popularly understood as having this significance, then (*a*) neither would Christ have asked His disciples, "Whom

do men say that I, the Son of man, am?" (Matt. xvi. 13); nor (*b*) would the people on another occasion have requested Christ to explain what He meant by the term (John xii. 34); nor (*c*) would Christ have so earnestly dissuaded His disciples from making known that He was the Messiah (xvi. 20); while, on the other hand, it will demand explanation, if the two terms were exactly equivalent, why the name "the Son of man" was not, after the Cæsarea journey, exchanged for that of Christ, why it was continued all through His earthly career, and, above all, why it entirely ceased after the resurrection?

(3) It has been interpreted as signifying nothing more than an Oriental paraphrase or circumlocution for "I," as if the Speaker's modesty forbid Him to use the first personal pronoun, and constrained Him to adopt a periphrase equivalent to, in Western phraseology, "thy servant" or "the individual whom you know," *homo ille quem bene noscis* (Paulus, Fritzsche); but, in this case, one should have naturally expected a demonstrative, as "this," οὗτος, before the words "Son of man;" and, in any case, the artificiality of such a mode of talking would have been entirely out of harmony with that simplicity of character and speech which belonged to Jesus (cf. Beyschlag, "Die Christologie des Neuen Testaments," p. 10).

(4) In every respect more satisfactory is the view which discerns in this singular appellation a reference to our Lord's participation in human nature in a manner which, while genuine and true, was yet unique and exceptional, was, in fact, possible to Him alone of all the sons of men (Schleiermacher, Neander, Ebrard, Beyschlag, Godet, Gess, Weiss, and others). It is admitted that the second half of the term,— "of man," τὸν ἀνθρώπου,—by means of the article before the noun, points to the fact that our Lord shared in the

nature, not of individualized humanity, but of humanity in general. Difference of opinion only then emerges when attempt is made to define that in which the exceptional character of Christ's humanity consisted, or, in other words, to bring out the force of the article in the first half of the expression, *ὁ υἱὸς*. (a) Some regard the complete phrase, "The Son of man," as signifying "the man who regards nothing human as foreign to him" (Baur, "Neutestamentliche Theologie," p. 81); which would not, however, exalt the Son of man beyond the moral elevation of the heathen philosopher or poet, who said, "Homo sum : humani nihil a me alienum puto" (Ter., *Heaut.*, I. i. 25). (b) Others explain it as denoting that Jesus was the Man who had been chosen by Jehovah to a unique calling (Weiss, "Bib. Theol. of New Testament," vol. i., § 16 c); apparently forgetting that the same might have been said of Adam, Abraham, Moses, David, John the Baptist, and Paul. (c) A third interpretation makes it point to the humiliation of the Divine Son to a human condition (Tholuck on John i. 52); but a consideration of such passages as John iii. 13; v. 27; Matt. xii. 8, shows that the notion rather of dignity than of feebleness was that which Christ associated with the designation "the Son of man." (d) Accordingly another exegesis emphasises the godlike majesty which was enshrined in His humanity;—"the Son of man is that Man who distinguishes Himself from others on the one side through His heavenly origin, His peculiar affinity with God, His sovereign position in the universe, and, on the other side, through the inwardness of the bond which unites Him with humanity" (Gess, "Christi Person und Werk," vol. i., p. 186; cf. Schmid, "Bib. Theol.," Part I., div. ii., § 22.) And perhaps in this direction is the true solution of the problem to be gained. Only, instead of beginning from above and coming

down, starting from what is superhuman and descending to what was human in the Son of man, the proper method, as already has been indicated, is to commence with the true humanity of Jesus, and ascend to that which in Him was supernatural and heavenly. (e) Hence probably the explanation least objectionable is that which discovers in the phrase an allusion to the ideal and representative character of Christ's humanity: "Thereby He proclaimed Himself not only a man, but the True Man, the normal representative of the human type" (Godet, "The Gospel of John," vol. i., p. 460, C.F.T.L.); "He is the Ideal Man, in whom the Divine thought of humanity is completely realized" (Beyschlag, "Die Christologie des Neuen Testaments," p. 29); "Since He calls Himself the Son of man, there lies therein, of necessity, along with a perfect equality with others in what is essential to humanity, at the same time the intimation that He corresponds more perfectly than others to the conception of Man, that He is a man of a nobler extraction, the pure Son of man" (Dorner, "The Person of Christ," vol. i., p. 55, C.F.T.L.); "The appellation *the Son of man* does not express, as many suppose, the humiliation and condescension of Christ simply, but His elevation rather above the ordinary level, and the actualization, in Him and through Him, of the ideal standard of human nature under its moral and religious aspect, or in its relation to God" (Schaff, "The Person of Christ," p. 84).

II. THE TESTIMONY OF THE EVANGELISTS TO THE INCARNATION OF JESUS.

1. *The Synoptists.* The claim advanced by Jesus in His self-given appellation is by the first three Evangelists not only amply confirmed, but likewise materially enlarged.

(1) That He possessed *a true human nature* is abundantly

attested by the representations given in their narratives of the manner of Christ's life. If, in Christ's own utterances, the Son of man is introduced as destitute alike of property and home (Matt. xi. 19; Luke ix. 58), as eating and drinking like common members of the race (Matt. xi. 19; Luke vii. 34), as conversing with and ministering to His friends (Matt. xvi. 13; xx. 28; Mark x. 45); as suffering persecution and rejection at the hands of wicked men (Matt. xii. 32; xxvi. 2; Mark ix. 31; Luke ix. 22), as experiencing betrayal and undergoing death (Matt. xxvi. 24; Mark xiv. 41; Luke xxii., 48), nothing is more certain than that, collectively and singly the portraits that have been sketched by the three Evangelists correspond in every lineament and feature with the above outlined figure. It is no pale and shadowy ghost, no marrowless and lifeless spectre, wearing the outward semblance of a human being, but destitute of real flesh and blood, whom they move across the canvas of their history, like the image of the dead prophet of Israel whom the Witch of Endor conjured up to gratify King Saul. Nor is it One simply clad in the external form of a man, like the angels who visited Abraham in his tent and Lot in his mansion, that forms the subject of their artless and interesting biographies. It is not even a human nature, ethereal, spiritualised, glorified, like that which Christ owned after the resurrection, of which they speak; but a human nature that, so far at least as its physical (*i.e.* corporeal and psychical) attributes were concerned, was the same in kind as that shared by the writers themselves. Accordingly they join in picturing that human nature as one which grew in wisdom as in stature (Matt. ii. 23; Luke ii. 52), which spoke and acted, travelled and toiled, hungered and thirsted, sorrowed and wept, suffered and died in exactly

the same fashion as did the human nature possessed by ordinary men. If the humanity of Jesus was doketic, then on grounds as satisfactory must the humanity of Peter, James and John, of Herod, Pilate, and Caiaphas, be pronounced doketic. Both are depicted with the same flesh and blood tints of colouring. Both are portrayed as having "organs, dimensions, senses, passions;" as being "fed by the same food, hurt by the same weapons, warmed and cooled by the same summer and winter." If, therefore, the humanity of the latter was not unreal, then neither may suspicion light on the humanity of Jesus.

(2) But beyond endorsing our Saviour's claim to be a *verus homo*, a true and genuine man, the Synoptists shed a light upon *the process by which the humanity of the Incarnate Word was prepared*, in terms the most explicit declaring that it was not produced by the ordinary means, but by the miraculous interposition of the Divine Spirit, who employed only one of the usual factors in human generation (Matt. i. 20; Luke i. 35), the two Evangelists who preserve the story of the birth of Christ not merely stating that Mary's child was conceived by the power of the Holy Ghost (Matt. i. 20; Luke i. 35), but even formally excluding the hypothesis of natural procreation (Matt. i. 25; Luke i. 34), and one of them in addition prefixing to the genealogical record of Christ's ancestry, which he prepares or finds, the precautionary statement that Jesus was supposed to be the son of Joseph, ὡν υἱὸς (ὡς ἐνομίζετο) Ἰωσήφ (Luke iii. 23), from which he obviously meant the inference to be drawn that in reality He was not the son of Joseph, but the Son of God.

Further, (3) they agree in characterizing the humanity so produced as *entirely free from the contamination of sin*, which adheres to common men (Luke i. 35), and in representing it

as nevertheless following the natural course of development prescribed for the offspring of man, beginning at the initial stage of embryonic and unconscious existence, entering into life through the customary gateway of birth, and passing upwards by a process of gradual unfolding towards the full maturity of its powers, both bodily and mental (Luke ii. 40).

Finally, (4) they assert that this divinely prepared humanity was *ab initio*, while lying an unconscious babe on the Virgin's breast no less than when rejoicing in the vigour of mature manhood, *an Incarnation of the Deity*, styling Him Emmanuel—God with us (Matt. i. 23), declaring Him to be the Son of the Highest (Luke i. 32), and the Son of God (Luke i. 35); even announcing Him as Lord, *i.e.*, as Jehovah, or God Himself (Luke i. 76).

2. *The Fourth Gospel.* Equally by this Evangelist is the claim of Jesus supported and explained.

(1) As little in this as in the preceding narratives is the figure projected on the field of vision that of a doctetic Christ, a *simulacrum of humanity*, an impalpable and unsubstantial image of a man, but no real partaker of flesh and blood. By the ascription to Him of the attributes and properties of a real human nature, He is expressly declared to be a man. The writer exhibits Him in situations in which deception, if it existed, must have been detected. He is set forth as undergoing baptism in the river Jordan at the hands of John, and in presence of a vast concourse of people (John i. 29—34); sitting in confidential fellowship with friends at a marriage feast in Cana of Galilee (ii. 1—10); driving forth the traders from the temple court, and justifying His action to the temple authorities (ii. 13—22); engaging in earnest colloquy with a learned Rabbi, who, having investigated His credentials, desired to be informed about His doctrine (iii. 1—21); maintaining familiar but

serious discourse with a woman of Samaria, while He rested on Jacob's well (iv. 7—25); working miracles at Cana (ii. 1—10), in Capernaum (iv. 46—54), in Jerusalem (v. 2—9); ix. 1—7), in Genzaret (vi. 1—13), and at Bethany (xi. 43, 44); preaching in the temple (v. 14—47) and in the synagogue (vi. 59), in the streets (vi. 26; ix. 2—6) and in the house (xii. 8); exposing Himself to the close and constant scrutiny of disciples with whom He travelled (ix. 2), of friends with whom He associated (xi. 1—5), of enemies with whom He reasoned (vii. 3—9; viii. 48—59); shedding tears at a friend's grave (xi. 35); accepting the grateful offering of a loving woman (xii. 3), and stooping to the menial office of washing His disciples' feet (xiii. 1—11); observing with His followers the sublime festivals of both the Old Testament Church and the New; addressing to them words of tender consolation as well as valuable instruction, and breathing forth on their behalf a lofty prayer that for loving pathos, no less than for rapt devotion, can never cease to challenge a world's admiration (xiii.—xvii.); and finally, after passing through the tragic scenes of Gethsemane (xviii. 1—12), the palace (xviii. 13—27), the judgment hall (xviii. 28; xix. 15), and Golgotha (xix. 16—30), as bowing His head in the silence of death (xix. 30). Whatever else was present in the man Christ Jesus, after such a representation it is idle to affirm that He was not also, according to the writer of this history, a veritable man.

(2) Yet this exhausts not the teaching of the Fourth Gospel on this transcendent theme. While constructing its narrative in such a way as to preclude the hypothesis of doketism, *it is equally careful to guard against erroneous conceptions as to the fact of the Incarnation.* The language in which the writer formulates the doctrine concerning this stupendous mystery has ever been regarded as remarkable

for precision, καὶ ὁ Λόγος σὰρξ ἐγένετο (i. 14), "And the Word,"—not "was made," or transformed into "flesh," as the Authorised Version, following the Vulgate, *Verbum factum est caro*, appears to imply, or took human nature into union with Himself after that nature had been formed into an independent existence, but—*began to be*, ἐγένετο, in contradistinction to that timeless mode of being, ἦν, in which He had previously subsisted (ver. 1)—*flesh*, which signifies that what the Word became was not a purely spiritual nature, πνεῦμα, which might have given rise to the notion of a dual personality in Christ (Nestorianism), or a new corporeal nature (σῶμα), which might have fostered the suspicion that in Christ the Word occupied the place of the human soul (Apollinarianism), or a personally individualized human nature (ἄνθρωπος), which would have completely annihilated Christ's representative character, but humanity in general (σὰρξ), humanity in its widest possible significance, the humanity of the race, body and soul, with all their powers (Luther), human nature in its entirety (Godet, Luthardt, Meyer, Weiss, Westcott, and others), and not simply in its visibility (De Wette, Reuss) or weakness (Calvin, Olshausen, Tholuck).

Nor (3) is the Fourth Evangelist, as has been alleged (Schleiermacher, Strauss, and others), entirely unacquainted with the doctrine of a *miraculous conception* or supernatural production of the humanity of Jesus. Though not expressly mentioned in his narrative it is distinctly implied in the above statement that Christ was an Incarnation of the Divine Hypostasis of the Word. On the pre-supposition of the natural descent of Christ's humanity, neither could the author of this Gospel have written that the Word became flesh, though he might have said that the Word came in the flesh; nor, in the face of Christ's declaration

which he records, "That which is born of the flesh is flesh," could he have claimed for Christ any higher dignity than that of a sinful man. Indeed it has been aptly said that "no man can hold these two ideas together, 'The Word became flesh' and 'That which is born of the flesh is flesh,'" without believing in the immediate agency of God in the generation of Christ" (Neander, "Life of Christ," p. 17, Bohn's edition; cf. Lange, "Life of Christ," vol. i., pp. 355, 356, C.F.T.L.; and Schmid, "Bib. Theol. of the New Testament," Part I., div. i., § 6). There is, indeed, with this Evangelist, no attempt made to elucidate the amazing mystery. The manner in which the Pre-existent Logos and the finite humanity in which He appeared were united, is allowed to remain enveloped in awful darkness. Into that realm of heavenly metaphysics the Fourth Evangelist does not intrude, contenting himself with the adoption of a phraseology which, if it does not impart that light upon this sacred mystery which the devout spirit earnestly craves, but which is perhaps to man in his present state incommunicable, at least serves to guard the human mind from stumbling on this holy theme into dangerous and destructive error.

III. THE DOCTRINE OF THE APOSTLES CONCERNING THE INCARNATION.

1. *The Doctrine of Peter.* (1) The possession of a *true humanity* is ascribed to the Manifested Son. Not only is this recognised in such texts as speak of the suffering of Christ (1 Peter i. 11, 19; ii. 21, 23, 24; iii. 18; v. 1), but it is likewise expressly asserted in the declarations that Christ "bare our sins in His body," ἐν τῷ σώματι αὐτῶν (1 Peter ii. 24), that "Christ suffered in the flesh," σαρκὶ (1 Peter iv. 1), and that Christ was even "put to death in

the flesh," *θανατωθεὶς μὲν σαρκὶ* (1 Peter iii. 18); the terms *σῶμα* and *σὰρξ* conveying the idea not alone of a corporeal frame (Schmid, Weiss,) but also generally of a human nature in its totality (Gess), and *θανατωθεὶς* guaranteeing that that human nature was like ordinary men's, encompassed with infirmities and capable of dissolution. The same doctrine is propounded in the Acts (ii. 30), where Christ is described as being "of the fruit of David's loins."

(2) The possession of a *sinless humanity* is ascribed to the Manifested Son. If like the rest of men in being partaker of the frailty and feebleness pertaining to the body, He was utterly unlike them in this, that "He did no sin, neither was guile found in His mouth" (1 Peter ii. 22); and that though He died, it was as "a lamb without blemish and without spot" (1 Peter i. 19), as "the righteous for the unrighteous" (1 Peter iii. 18). The doctrine thus enunciated corresponds exactly with the representations given in the Acts of the Apostles, in which Peter calls attention with repeated emphasis to the sinlessness of Jesus, denominating Him "The Holy and the Righteous One" (iii. 14), and God's "Holy Servant" (iv. 27, 30), the terms *ἅγιος* and *δίκαιος* expressing the most complete inward and outward, moral and legal purity (cf. Beyschlag, p. 114).

2. *The Doctrine of Paul.* On the subject of the incarnation of the Pre-existent Word or Son of God, in the teaching of this Apostle four points emerge into distinct prominence:—

(1) The Pre-existent Son of God assumed *a veritable, i.e. a true and complete, human nature.* On this branch of the great theme the testimony delivered by the several Epistles that have come from the hands of Paul is both full and explicit. Once and again, with constantly varying expression, though always with undiminished emphasis, is it repeated that God's Son was "manifested in the flesh," *ἐφανερώθη ἐν σαρκί* (1 Tim.

iii 16), that "Jesus Christ our Lord was made of the seed of David according to the flesh" *κατὰ σάρκα* (Rom. i. 3, cf. Acts xiii. 23), that "as concerning the flesh, Christ came of the Israelites (Rom. ix. 5), and that "God sent His Son in the likeness of sinful flesh" (Rom. viii. 3); in all which passages the word "flesh" (*σάρξ*) has its usual signification of human nature (cf. Julius Muller "On the Christian Doctrine of Sin," vol. i., p. 358; Cremer, "Lexicon of the New Testament," pp. 517—521; Weiss, "Bib. Theol. of the New Testament," § 78 c). Further, as if to obviate the notion of an unreal humanity on the part of the Incarnate One, it is stated that He took upon Him the form of a servant, being made in the likeness of men," *ἐν ὁμοιώματι ἀνθρώπων γενόμενος* (Phil. ii. 7), meaning that "He entered into a form of existence which was not different from that which men have" (Meyer); that he was found "in fashion as a man," *καὶ σχήματι ἐρέθεις ὡς ἄνθρωπος* (Phil. ii. 8), implying that, so far as outward appearance indicated, His manhood was in all respects the same as that of others, nay, that He was a veritable man, *ἄνθρωπος*, through whose mediation alone men could approach to God (1 Tim. ii. 3), through whose obedience, *i.e.* to the Law of God, the free gift of grace, righteousness, and eternal life has come upon all (Rom v. 16—19), and through whom, as the Second Adam, shall yet come the resurrection from the dead (1 Cor. xv. 21). It is obvious that in Paul's mind no suspicion lurked of a doketic Christ, whose human nature, except in a particular to be afterwards mentioned, was fundamentally different from that of common men. Nor does it militate against this conclusion that the fulness of the Godhead is represented as dwelling in Christ bodily (Col. ii. 9), since the word *σωματικῶς* cannot be held as excluding from the human nature of Christ a spirit (*πνεῦμα*), but must be taken as contrasting His incar-

nate (including glorified) with His pre-incarnate condition. Then, *i.e.*, prior to the Incarnation, the entire *pleroma* of the Deity resided in the Logos, *ἀσωμάτως*, or without a bodily form. Now, *i.e.*, since the Incarnation, it has become enshrined in a corporeal frame, or invested with a true human nature. Just as little can an argument be drawn against the genuineness of Christ's manhood from the clauses, "In the likeness of men" (Phil. ii. 7), "In the likeness of sinful flesh" (Rom. viii. 3). Philologically indeed the word "likeness," *ὁμοίωμα*, may imply no more than an accidental resemblance between two objects (Trench, "Synonyms of the New Testament," *sub voce*; Lightfoot on Phil. ii. 7); but in the case before us the points of dissimilarity between our Lord's human nature and that of men in general are so clearly specified that it does not seem permissible to extend the non-resemblance beyond them. Those points of dissimilarity were of course its sinlessness and the circumstance that clothed a Divine Personality, to both of which the Apostle's language tacitly alludes. Because of the first it was impossible to write *ἐν σαρκὶ ἁμαρτίας*, which would have asserted complete identity between Christ's humanity and man's (Pfleiderer, "Paulinism," vol. i., p. 154), but only *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, which at once suggested the thought that, though resembling in outward appearance the flesh of sin, it was yet radically different therefrom in the fact that it was free from sin. Because of the second, he could not insert *ἐν ὁμοιώματι σαρκὸς*, which might have favoured the conception of a Dokeric Christ, but must indite *ἐν ὁμοιώματι ἀνθρώπων* to notify that Christ, though a veritable man, was yet in some respects only like to men, was not a *purus putus homo*, because in reality He was more than man, being God manifest in the flesh. But that Paul ascribed to Jesus the Incarnate Son of God a genuine and

complete human nature, "a true body and a reasonable soul," may be inferred from the fact that he represents Him as having been "born of a woman," *γενόμενον ἐκ γυναικός*, and "born under the Law," *γενόμενον ὑπὸ νόμον* (Gal. iv. 4), that he speaks of the sufferings of Christ (2 Cor. i. 5, 7; Phil. iii. 10; Col. i. 24), that he alludes to the night of His betrayal (1 Cor. xi. 23), is acquainted with the story of His crucifixion (Rom. iv. 25; 1 Cor. v. 7; Gal. ii. 20; Eph. ii. 13—15), and even reports the circumstance of His burial (1 Cor. xv. 4; Rom. vi. 4; cf. Acts xiii. 29; Col. ii. 12); thus corroborating the accounts of the four evangelists in so far as, like them, he outlines the history of a real human life.

(2) The human nature which the Pre-existent Son assumed was *entirely free from the taint of sin*. That this was the Pauline doctrine has just been deduced from the phrase "in the likeness of sinful flesh" (Rom. viii. 3). "The pure passive properties which the flesh received in consequence of the Fall, its feebleness (2 Cor. xiii. 4) and mortality, has also the flesh of Christ, so that He walks through the fallen race of men not as a stranger in all the ideality of His manhood, but is able perfectly to sympathise with the same; the sin itself, however, the inborn incentive and tendency to sin (*der angeborene Reiz und Hang zur Sünde*), was excluded from His 'flesh'" (Beyschlag, "Die Christologie des Neuen Testaments," p. 213; cf. Weiss, "Bib. Theol.," § 78). And this Paul categorically affirms when He asserts that Christ obeyed the law of God (Rom. v. 19), becoming obedient even unto death, *γενόμενος ὑπήκοος μέχρι θανάτου* (Phil. ii. 8), without knowing sin, *μὴ γνόντα ἁμαρτίαν* (2 Cor. v. 21), and indirectly implies when He represents that Christ was "made sin" (2 Cor. v. 21), *i.e.* treated as a sinner, "became a curse for us" (Gal. iii. 13), was sacrificed as a paschal lamb (1 Cor. v. 7), and offered up Himself to

deliver men from sin (Gal. i. 4), since it is inconceivable that Christ's death could have availed for sinners if He Himself had been a sinner, or that Christ could have been accepted as a sacrificial offering if He Himself had been tainted with impurity, or that Christ would have required to be made sin if He Himself had been lying under condemnation. The contention that, "according to Paul, the flesh of Christ, like that of other men, was sinful flesh" (Pfleiderer "Paulinism," vol. i., p. 154), besides being based upon two unproved assumptions, that in Rom. viii. 3 the word "likeness," *ὁμοίωμα*, signifies identity (p. 153), and that the notion of sin is inseparably bound up in the conception of *σάρξ* "flesh" (chap. i.), neither of which positions can be successfully maintained (*vide* Schmid, "Bib. Theol. of New Testament," Part II., div. ii., § 76; Weiss, "Bib. Theol.," § 78), is completely turned aside by the fact, which the above-mentioned writer admits, that, according to Paul, the Incarnate Christ was one *ἁμαρτίαν μὴ γνοῦς*, "not knowing sin."

(3) The humanity assumed by the Pre-existent One was *derived through the process of a human birth*. While certainly this did not require to be prominently stated, a human nature that does not begin with a birth process being essentially different from man's, it is nevertheless distinctly suggested by the phrase "born of a woman" (Gal. iv. 4) employed by Paul. It is even probable that this peculiar expression was selected to point towards the sublime mystery of the Incarnation, viz., our Lord's birth of a virgin by the power of the Holy Ghost (Luther, Calvin). It is true that Paul does not in any of his compositions indicate directly an acquaintance with the synoptical tradition of a miraculous conception, though certainly it can as little be inferred from such passages as Rom. i. 3 and

Gal. iv. 4 that he denies it (Pfleiderer, "Paulinism," vol. i., p. 151); but such a doctrine, it is obvious, was almost indispensable to his system, in which a sinless Christ and a sinful humanity stood over against one another as direct antitheses. "That this mere *ὁμοίωμα σαρκὸς ἁμαρτίας*," or likeness to sinful flesh, "this exemption from inborn sin" involved "in the derivation by our apostle of the *σὰρξ ἁμαρτίας*, from Adam downwards,"—that this "requires a supernatural generation of Jesus, a miraculous earthly origin, is not to be mistaken" (Beyschlag, "Die Christologie des Neuen Testaments," p. 213; cf. Weiss, "Bib. Theol. of New Testament," vol. i., § 78; Lange, "Life of Christ," vol. i., p. 358, note 2, C.F.T.L.) At the same time there is no reason to suppose that Paul regarded the exclusion of the male factor in the birth of Jesus as necessary on account of its being the channel through which Adam's sin is transmitted to his descendants (Weiss).

(4) The assumption of human nature by the Pre-Existent Son is depicted, finally, *as having been preceded, on the part of that Son, by an ineffable act of self-renunciation*. To this reference is made exclusively by Paul in the words, *οὐχ ἄρπαγμὸν ἠγάγατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε* (Phil. ii. 7), which have already, in part at least, been explained (*vide* Part I., chap. iv., pp. 80—82). In so far as they have a bearing on the subject under discussion, the assumption of human nature by the Pre-existent Son, they teach that, preparatory to the amazing act of taking upon Himself the form of a servant and being made in the likeness of men, that Son, though existing originally in the form of God, consented to forego His rightful claim to be equal with God, and freely emptied Himself, it is not said of what, though the case itself suggests that it must have been of His God-like form or condition, not of His substantial equality with

the Father (cf. John x. 30). As to how this self-emptying process (*κενώσις*) was effected, and of what in reality it consisted, the apostle is silent. Whether the Pre-existent Logos laid aside His natural attributes of omnipotence, omniscience, and omnipresence, and by an act of self-depotentiation reduced Himself to the limits of place and time, so subjecting Himself to the conditions of a purely human development (Thomasius, "Christi Person und Werk," vol. ii., pp. 141—143; cf. Delitzsch, "Biblical Psychology," p. 387, C.F.T.L.; Bruce, "The Humiliation of Christ" p. 179); or whether He went even farther in this direction of self-depotentiation, and denuded Himself not simply of His relative but likewise of His immanent attributes, by a free act of divinely condescending love suffering the extinction for a season of His eternal and Divine self-consciousness, and with that the loss of all His Divine powers, thereby reducing Himself to the exact dimensions of a human soul, whose place He supplied in the Man Christ Jesus (Gess, "Die Lehre von der Person Christi," vol. ii., pp. 307—321); whether the Logos, in renouncing His eternity-form and assuming His time-form of existence, at the same time parted with His world-governing activity (Ebrard, "Christian Dogmatik," ii., 35), or whether He retained it, continuing as the pure Logos of Deity to work through the kingdom of nature by His all-pervading presence, even while as the Incarnate Son He was operating in the Kingdom of Grace (Martensen, "Christian Dogmatics," §§ 132—135), are speculations seemingly profound, but comparatively profitless, upon which the apostle does not enter. The most that he attempts is to exhibit this sublime act of *KENOSIS* on its obverse or mundane side by appending the words *μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος*, as if he meant to say that, when this transcendent and ineffable process of

self-depletion became an object of human cognition, He who had antecedently existed in the form of God was found in fashion as a man. Without professing to supply a solution of what is probably insoluble to human reason, he is content to teach that the Pre-existent Word or Son of God emptied Himself of His Divine or Godlike form, and assumed or passed into a human form, so that, while He did not cease to be the Son of the Eternal Father, He at the same time became a veritable man, thus constituting in His Divine-human Personality the culminating marvel of Time—"God manifest in the flesh."

3. *The Doctrine of the Writer to the Hebrews.*

(1) Here, too the *substantial sameness of Christ's human nature with man's* is insisted on. It behoved the Captain of our salvation, *i.e.* the Pre-existent Son, to be made in all things, or in all respects, like unto His brethren, *κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι* (ii. 17), *i.e.* like unto the seed of Abraham, with the same nature and the same experiences as they. Nay, "forasmuch as the children were partakers of blood and flesh (*αἵματος καὶ σαρκός*, a common Scriptural designation for human nature; cf. 1 Cor. xv. 50), He also Himself likewise took part of the same" (ii. 14). And that this was no mere simulacrum of human nature the writer shows by affirming that Christ possessed both of its constituent parts, a body (x. 5, 10 20), containing blood that might be shed (ix. 12), susceptible of pain (v. 7; xiii. 13), and capable of dying (xiii. 20), and a mind, soul, or spirit that could fear, learn, and obey (v. 7, 8), and by representing Him as in the days of His flesh having endured temptation (iv. 15), and "offered up prayers and supplications with strong crying and tears" (v. 7). Nay, the author of this Epistle expressly characterizes Him as a man when contrasting Him with the Levitical priests; he says, "But

this" man (vii. 24; viii. 3; x. 12), and even declares Him to have sprung out of the tribe of Judah (vii. 14).

(2) Nor does he rest satisfied with asserting that the Pre-existent Son assumed a veritable human nature, but, like the preceding writers, he puts a special emphasis upon its *stainless purity* or complete freedom from sin, not only representing such moral perfection as indispensable in one who should aspire to be the High Priest over God's house (vii. 26), but actually alleging that, when on earth, the Lord Jesus Christ was "in all points tempted like as we are, yet without sin" (iv. 15), nay likewise "offered Himself without blemish unto God" (ix. 14), *i.e.*, retained His irreproachable holiness all through His mundane career till He closed His eyes in death upon the cross.

(3) To the two additional points adverted to by Paul, the *miraculous conception* and the *mysterious kenosis*, the present writer does not allude.

4. *The Doctrine of John.*

(1) *The assumption of human nature* by the Pre-existent Word or Son is distinctly implied in the statements that "the Word of Life was manifested unto us" (1 John i. 2); that "the Son of God was manifested" (1 John iii. 8); that "God sent His only-begotten Son into the world" (1 John iv. 9, 10); and that "Jesus Christ is come in the flesh" (1 John iv. 2; 2 John 7).

(2) That His humanity was *no mere spectral appearance* is involved in the declarations that the Manifested Word was "heard," "seen with the eyes," and "handled by the hands" (1 John i. 1), and that the Son of God who had come did what no apparition or merely phenomenal man could have done,—"laid down His life for us" (1 John iii. 16), a historical event to which there is undoubted reference in the words, "This is He that came by water and blood

(1 John v. 6); the "water and blood" impressively recalling the pierced side of the Crucified which John beheld at Calvary (John xix. 34).

(3) The *perfect sinlessness* of this humanity which the Son of God assumed is explicitly asserted in the words "in Him is no sin" (1 John iii. 5), "even as He is righteous" (1 John iii. 7), is pre-supposed in the work ascribed to Him, viz., the taking away of sin (1 John iii. 5, 8), and is not contradicted by the use of the term *σάρξ*, which no more here than in the Fourth Gospel (i. 14) embraces the idea of sin, but simply stands as an *équivalent* for human nature, "corporeal, material being, visible and tangible" (Meyer on the Gospel of John, i. 14).

(4) There is nothing to indicate that the writer regarded Christ as having been *supernaturally conceived*, the term "only-begotten Son" (1 John iv. 9), as in the Fourth Gospel (i. 14), describing not the descent of Christ's human-historical person from God (Beyschlag, p. 154), but the transcendent mystery of the Divine Sonship (*vide* Part I, chap. iii., pp. 59—61), and the phrases, "Him that is begotten of God" (1 John v. 1) and "He that was begotten of God" (1 John v. 18), applying not to Christ the Son of God (Augustine), but to the Christian brother who through faith is spiritually begotten of God (1 John v. 1).

5. *The Doctrine of the Apocalypse.*

(1) The seer shows himself to have been acquainted with *the fact of an incarnation*. (a) The Glorified Jesus whom he beholds in the midst of the lamp-stands, he describes as one like unto a son of man, *ὅμοιον υἱῷ ἀνθρώπου* (Rev. i. 13), an expression which he repeats in a later vision of the golden-crowned Figure sitting on the white cloud (xiv. 14), and which, since *ὅμοιος* indicates a resemblance in appearance with dissimilarity of nature, can only point

to a Divine Person in a human form. That at least the Being whom the seer contemplates is divine may be inferred from the language in which He is portrayed as well as from the names which He gives Himself (Gebhardt, "The Doctrine of the Apocalypse," p. 79); "It admits of no doubt that the composer intends with all emphasis to ascribe to the exalted Christ a truly Godlike majesty" (Beyschlag, p. 129); but just as little may it be challenged that he desires to represent Him as possessed of a human nature, since he depicts Him as having all the parts of a genuine corporeal frame (i. 13, 16). (b) This human body worn by the Glorified Saviour was brought by Him from the earth. This is not only taught by those passages in which He is said to have been dead and become alive again (i. 18), and those which describe Him as the First-begotten from the dead (i. 5); but it underlies the representation given in the vision of the ascension into heaven of the three resuscitated witnesses (xi. 12), whose fortunes from first to last are unquestionably nothing but "an intensified picture of the history of Christ" (Gebhardt); "*Unverkennbar ist also das Schicksal Jesu, von der Weltmacht getödet, aber nach drei Tagen auferwecket und zum Himmel erhoben zu sein, hier nur verallgemeinert*" (Volkmar, "Die Religion Jesu," p. 81). Hence (c) since the Glorified Jesus was known to the seer as the Pre-existent Word (iii. 14; xix. 14; *vide* Part I., chaps. i., ii., iii., *The Doctrine of the Apocalypse*), it is a fair and legitimate deduction that, according to the seer, the Pre-existent Word became possessed of humanity by taking to Himself "a true body and a reasonable soul."

(2) That the human nature thus assumed by the Pre-existent Word or Son was no *simulacrum* or phantom appearance, but a veritable human nature, such as is worn

by men, the author teaches by defining it as "of the tribe of Judah, the Root of David" (v. 5), language borrowed from two Old Testament predictions (Gen. xlix. 9; Isa. xi. 1—10), which could not have been applied to the Glorified Redeemer unless the author, of His own personal knowledge, had been aware that, as to His human nature, He (Christ) "had really sprung from the tribe of Judah, and more particularly from the royal family of David" (Gebhardt). Whatever opinion be entertained of the woman clothed with the sun, who gave birth to the male-child who was caught up unto God and unto His throne (xii. 1, 6), whether she be regarded as the Virgin, as the Old Testament Church, or as the New, it seems impossible to overlook the allusion at least to the birth and childhood of Jesus, as well as to His final triumphant ascension into heaven. Yet waiving this, the direct references to the earthly life and sufferings of the Lord Jesus are so numerous as to leave no doubt upon the mind that the writer of this book believes the Christ who appeared among men to have been a true scion of humanity. In particular His death upon the Cross is emphasized in a manner the most impressive. The living creatures and the elders exclaim, "Thou wast slain," (v. 9). The seer beholds "a Lamb as it had been slain" (v. 6). The angels cry, "Worthy is the Lamb that was slain" (v. 12). The blood of Christ is mentioned more than once (i. 5; vii. 14). The dead bodies of the two witnesses "lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified" (xi. 8). A reminiscence of the pierced side, or of the pierced hands and feet, appears in the words, "And every eye shall see Him, and they which pierced Him (i. 7). But a body that can be pierced and slain, and whose blood can be poured out in death is obviously not an apparition,

but a genuine partaker of materiality. It is therefore incontestable that Christ was a real man.

(3) And not only so, but the author represents the human nature of Jesus as absolutely *sinless* when He designates Him as a lamb, "since only a stainless lamb could serve for a sacrificial offering, and only a faultless life could bleed for the sinful world" (Beyschlag); when He represents Him as God's Anointed, "since only on the ground of absolute purity could God have made Jesus to be His Christ, His Anointed, the absolute Bearer of His Holy Spirit" (*ibid.*); and when He expressly styles Him, The Holy One, ὁ ἅγιος (iii. 7; vi. 10), The Faithful and True Witness, ὁ πιστός, ὁ ἀληθινός (iii. 14; vi. 10; xix. 11) — epithets which apply to the historical no less than to the glorified Jesus.

(4) On the doctrine of the *Immaculate Conception* the author does not touch, though from his silence with regard to it, just as little as from that of the epistle writers, can it be legitimately inferred that the doctrine was not at that time known, since "it was not necessary to put this truth prominently forward in founding Christianity, but much more to the purpose to plant faith in the higher nature of Jesus, from which faith the admission of the fact in question would naturally follow" (Schmid, "Biblical Theology of the New Testament," Part I., Div. i., § 6).

CHAPTER II.

THE PURPOSE OF THE INCARNATION.

“**C**UR Deus Homo?” is a question that inevitably rises into view in connection with the subject of Christ’s divinity. What were the ends contemplated by that stupendous act of self-abasement which expressed itself in the incarnation of the Pre-existent Word and Eternal Son of God? That this amazing phenomenon could have taken place without a correspondingly exalted purpose is as much unthinkable as it is that the universe could have been summoned into being without an intelligent design. Nay, by so much as the Incarnation transcends a mere act of creation, is it the more inconceivable that a deed so ineffable in its sublimity as the assumption of human nature into indissoluble union with the Godhead should have been performed without either adequate motive or sufficient end. But indeed the same Scriptures that unfold the transcendent mystery of the man-becoming of the Son of God are unanimous in connecting with it aims of the loftiest description. More particularly do they represent it as having had in contemplation at least a fourfold design—(1) to reveal the Father, or declare the character and will of God to men; (2) to make atonement, or render satisfaction by dying for human sin; (3) to exemplify human holiness, or provide for man a perfect pattern of duty; and (4) to re-establish in the earth and amongst men the Kingdom of Heaven which had

been overthrown by the Fall. Doubtless round these may be gathered other ends of a subordinate character which were subserved by the Incarnation; but for present purposes those may suffice as marking with distinctness the main aspects of that complex design to which the KENOSIS of the Divine Son was a preliminary step, and which was perfectly accomplished by the further self-humiliation, TAPEINOSIS, of Him who, though originally subsisting in the form of God, was yet, in the fulness of the times, found in fashion as a man.

I. THE SELF-WITNESS OF JESUS AS TO THE PURPOSE OF THE INCARNATION.

I. That among the ends contemplated by the self-manifestation of the Pre-existent Son of God in the flesh was the furnishing of mankind with *a revelation of the Father* was expressly asserted by Christ Himself. While in the Synoptical Gospels He claims to be the only Being capable of knowing and revealing the Father (Matt. xi. 27; Luke x. 22), in the Fourth Gospel that claim is with special emphasis re-asserted (vii. 29; viii. 55), and based at one time upon His own direct contemplation of the Father (v. 19; vi. 46; viii. 38), at another time upon His Father's communications to Him the Son (v. 20; viii. 28; xii. 49, 50), at a third time upon His own personal union with the Father (vii. 29; viii. 29, 38—42; xiv. 10—11). Hence to the Pharisees He says, "If ye had known Me, ye should have known My Father also" (viii. 19); and to Philip answers, "He that hath seen Me hath seen the Father; and how sayest thou, then, Show us the Father" (xiv. 14); while He assures Pilate that for this end had He been born, and for this cause had He come into the world, that He might "bear witness unto the truth" (xviii. 37), by pre-eminence

the truth concerning God (vi. 45, 46); and in His high-priestly prayer declares to His Father that He had manifested His—the Father's—Name unto the men whom He—the Father—had given Him out of the world (xvii. 6). Nothing can be plainer than that Christ understood the revealing of the Father to be a prime object of His mission to the world, a prominent part of that glorification of the Father (xvii. 4) which He recognized as the work which the Father had given Him to do; only the question remains whether Christ affirms this to have been accomplished solely by the communication to His disciples, and through them to the world, of that word (*λόγος*), and of those utterances (*ρήματα*) which He had received from the Father, or whether He also includes in its fulfilment the presentation to mankind of an Image of the Father in His own Incarnate Person. That the first can by no means be excluded is apparent from the repeated emphasis laid upon it by Christ Himself (xvii. 6, 8, 14); but that the second must be also embraced is scarcely less evident from the circumstance that He traces the inspiration under which He speaks when declaring the Father's words, not to ethical affinity between Himself and the Father, since no amount of moral resemblance would have authorized one who was simply a creature to say, "He that hath seen Me hath seen the Father," or to personal identity between Himself and the Father (Swedenborg), which in point of fact did not exist, the Father being always distinguished from Himself, but to that mutual indwelling of the Father and the Incarnate Son, that *ineinandersein*, which had the Logos life as its necessary background. Whatsoever therefore Christ either said or did was not alone a manifestation of His own personality, but a revelation of the Father whose Son He was (cf. Gess, "Christi Person und Werk," vol. i., p. 159).

2. A second end contemplated by the Incarnation of the Pre-existent Son was declared by Christ to be *the making of atonement* by dying as a sacrifice for sin.

(1) Seven times at least did He allude to this in the utterances regarding Himself recorded by the first three Evangelists. (a) It was dimly foreshadowed in the word spoken in Capernaum to John's disciples about the taking away of the Bridegroom (Matt. ix. 15; Mark ii. 20; Luke v. 35), as also in that about the sign of the prophet Jonas (Matt. xii. 39, 40; Luke xi. 30), which was uttered in the same city to the Scribes and Pharisees, and repeated later in the region of Magadan (Matt. xvi. 4). (b) It was afterwards explicitly announced to the disciples in the "parts of Cæsarea Philippi" that the Son of man should be put to death, and on the third day raised again to life (Matt. xvi. 21; Mark viii. 31; Luke ix. 22). (c) Soon after the same intimation was repeated in nearly the same terms to the twelve "while they abode in Galilee" (Matt. xvii. 22, 23; Mark x. 31; Luke ix. 44). (d) Later still, but with greater fulness of detail, on the way to Jerusalem, was the fact reiterated that the Son of man must be crucified (Matt. xx. 18, 19; Mark x. 33, 34; Luke xviii. 31—33). (e) The next reference, which occurred in the vicinity of Jericho, declared that the Son of man should give His life a ransom for many, *λύτρον ἀντὶ πολλῶν* (Matt. xx. 28; Mark x. 45), a clause in which the substitutionary character of Christ's death first makes its appearance. Even if the saying "neither directly asserts that the death of Christ was equivalent in value to the death of many, nor expressly states from what it is that the ransom paid by Jesus delivers them" (Weiss, "Bib. Theol. of the New Testament," § 22, c), it is still true—without insisting either on the force of *ἀντὶ* as implying substitution (Lange), or on the

significance of *λύτρον* as a payment equivalent for a life destroyed, and hence as "a propitiation" (Alford)—that Christ's meaning was that His surrendering of life was designed "as a ransom which He was to give instead of the many who were not in a position to provide it for themselves" (Weiss). (*f*) Sundry other allusions more or less direct to the fact, it not to the purpose, of His death, were made during the Passion-Week, as, *e.g.*, when conversing with His disciples two days before the Passover (Matt. xxvi. 2), when sitting in Simon's house at Bethany (Matt. xxvi. 12; Mark xiv. 8), when supping with the twelve in the upper room (Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22), when praying in the garden of Gethsemane (Matt. xxvi. 39—42; Mark xiv. 32, 36; Luke xxii. 42). (*g*) Perhaps, however, the most significant intimation that His death should partake of an expiatory character was that given in the institution of the Holy Supper (Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19, 20), in which the death, of which that simple rite was designed for a perpetual memorial, was described as having been undergone in behalf of many, *περὶ πολλῶν*, to effect their deliverance from the guilt of sin, *εἰς ἄφεσιν ἁμαρτιῶν*, in accordance with the arrangements and provisions of the New Covenant, on which account the blood shed by Christ is styled *τὸ αἷμα τῆς διαθήκης*, *i.e.*, the blood of the covenant-sacrifice, without whose sprinkling sinful men could not enter into fellowship with a Holy God (cf. Weiss, "Bib. Theol. of New Testament," § 22 *c*; Schmid, "Bib. Theol. of New Testament," Part I., Div. ii., § 22).

(2) Nor are these declarations in the least degree at variance with those reported by the fourth evangelist. On the contrary, the latter, which contain both the earliest and the the latest of our Lord's utterances on the subject of His death,

begin, like the former, with allusions veiled in only half intelligible imagery, and, like them also, gradually gain in clearness as the terminus of His career approaches. (*a*) In Jerusalem, at the Passover, under the emblem of the over-turned temple (ii. 19, 22), His death was shadowed forth, and shortly thereafter in the figure of the Brazen Serpent (iii. 14, 15), which, when lifted up by Moses on a pole, was to ancient reptile-bitten Israel what He, when exalted on His cross, should be to a sin-smitten world, viz., a source of healing and salvation. (*b*) In the synagogue of Capernaum, the following year, if not later, it was set forth under the image of Living Bread which should be given for the life of the world, besides being in plain and direct terms connected with His Incarnation, or descent from heaven as its means, and with the redemption of mankind as its end (vi. 50—58), though still the exact significance of His language was not discerned by His hearers (vi. 52). (*c*) Next, at the Feast of Tabernacles, about six months before the close of His public ministry, He announced Himself as the Good Shepherd who had come to give His life for the sheep (*ὑπὲρ τῶν προβάτων*), in order that they might have life and possess it more abundantly (x. 10, 11, 15, 17, 18), adding that “this commandment,” viz. the power, *ἐξουσία*, to lay down His life and take it again, He had “received from the Father.” The words contained at least two important contributions towards a right understanding of His death—the one that His death should be a voluntary self-surrender; the other to which also that voluntariness pointed (cf. Gess, “Christi Person und Werk,” vol. i., p. 97), that His death should be substitutionary, in the room of those who were themselves appointed to death—an idea not only expressed in the preposition *ὑπὲρ*, which, equally with *ἀντί*, conveys the sense of

“instead of” (xi. 50), but also involved in the indicated purpose of His death that the sheep might escape, that they might not become the prey of the wolf, that they might not fall into condemnation and so lose their souls in death (cf. Weiss, § 148 *c*; Tholuck, “Commentar zum Evangelium Johannis,” p. 289; Schmid, “Bib. Theol.,” Part I., Div. ii., § 33). (*d*) Again, six days before the last Passover, in Simon’s house at Bethany, He alluded to His death and burial (xii. 7), without, however, specifying what should be thereby accomplished—a circumstance already reported by the synoptists. (*e*) The day following in Jerusalem He spoke about the marvellous results that should be effected by His death, which He likened to a grain of wheat falling into the earth and dying in order to multiply into a harvest (xii. 24), and even more explicitly represented the manner of His dying as a lifting up from the earth by impalement or crucifixion (xii. 32). (*f*) Finally at the supper table He repeatedly referred to His departure from the earth (xiii. 1, 33; xiv. 2, 4, 12, 28; xv. 26; xvi. 7, 16, 28; xvii. 11), and indeed expressly affirmed that He was laying down His life for ($\upsilon\pi\epsilon\rho$, *i.e.* for the good of) His friends (xv. 13), and sanctifying Himself that they also might be sanctified in truth (xvii. 19). If from the former of these expressions it is impossible to exclude the idea of vicarious suffering, or the devotion of self to death in behalf of others, it is still less practicable to do so by any intelligent exegesis of the latter, which signifies that Christ was about to sanctify, consecrate, or devote Himself as an offering or sacrifice in order that they, His disciples, might be truly sanctified, *i.e.*, cleansed from sin, its guilt as well as power, and dedicated to the service of God. “In the case of the disciples, the sanctifying signifies the consecration of all their powers to the service of God, in

virtue of their interpenetration by the Holy Spirit; consequently also will Jesus think of His surrender of life to God as arising out of the complete interpenetration of His life with the Holy Spirit. This is the point of resemblance between Jesus and His disciples as to sanctification; the point of difference is that in Him the natural life becomes extinguished through this interpenetration of the Spirit. Delivered up into wicked hands, He will," in order to accomplish their sanctification, "by the power of the Holy Spirit, endure with meekness every evil treatment as far as to the destruction of His life" (Gess, "Christi Person und Werk," vol. i., p. 174; cf. Schmid, "Bib. Theol.," Part I., Div. ii., § 33).

3. The third end of the incarnation of the Pre-existent Word was *the exemplification of human holiness*; and to this also Christ Himself bore unambiguous testimony, not only by the designation Son of man which He assumed, and which marked Him out as the Ideal or Heavenly Man (*vide supra*, p. 114), but by direct as well as indirect statements proposing Himself as the pattern for His followers and for all mankind. Such a claim is involved in the call to follow Him, which, according to all the evangelists, Christ addressed not simply to the disciples (Matt. iv. 19; ix. 9; Mark ii. 14; Luke v. 27; John i. 43), but to His hearers generally (Matt. xvi. 24; Mark viii. 34; x. 21; Luke ix. 23, 59; John xii. 26); in the summons which He gave to the weary and the heavy-laden to take upon them His yoke and learn of Him (Matt. xi. 29); in the "even as" with which He commended His own lowly life to the study of the wrangling disciples (Matt. xx. 28; Mark x. 45); in the direct assertion of mastership over not merely them but the multitudes as well (Matt. xxiii. 10); in His proclamation of Himself as the Light of the world (John viii. 12; ix. 5;

xii. 35, 36, 46); in the language which He used when He had washed His disciples' feet (John xiii. 15); and in the emphasis which He laid upon the keeping of His words (xiv. 21; xv. 10).

4. That in addition to and as the result of the revelation of the Father which it unfolded before men, the propitiatory sacrifice which it offered in behalf of men, and the perfect exemplar which it provided for men, the Incarnation of the Pre-existent Word contemplated *the institution in the midst of men of a new Kingdom of Grace and Truth*, in which fallen souls should be restored to their lost fellowship with Heaven and allegiance to God, was no less emphatically testified by Christ.

(1) According to the synoptists, the proclamation of that kingdom formed the central theme of our Saviour's preaching, which began by announcing its arrival (Matt. iv. 17; Mark i. 15; Luke iv. 43), and continued gradually to open up its character and constitution, its subjects and blessings. It had a fourfold relation—to God, to the empires of earth, to Christ, and to sinful men, in virtue of which it was described by the Saviour as "the Kingdom of God," ἡ βασιλεία τοῦ Θεοῦ (Matt. vi. 33; x. 7; xii. 28; Mark iv. 11; Luke x. 9), *i.e.*, the moral and spiritual dominion over which God reigned as the acknowledged King, and in which, when perfectly realized, God's will should be done on earth as perfectly as in heaven (Matt. vi. 10), having as its antithesis the dark empire of anarchy and sin over which Satan ruled (Matt. xii. 26); "the Kingdom of Heaven," ἡ βασιλεία τῶν οὐρανῶν (Matt. v. 3, 19, 20; vii. 21; viii. 11; xi. 11, 12; xviii. 1; xxiii. 13), in contrast to the vast world monarchies of earth, the kingdoms of this world (Matt. iv. 8; Luke iv. 5); "the Kingdom of the Son of man," ἡ βασιλεία τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt. xiii. 41; xvi. 28); or "My Kingdom,"

ἡ βασιλεία μου (Luke xxi. 30), as that which Christ had established or was establishing (cf. John xviii. 36); and "The Church," or *Ecclesia*, ἡ ἐκκλησία (Matt. xvi. 18; xviii. 17), as being a company called out of the unbelieving and still sinful world. It was instituted by the publication of the glad tidings of salvation through the incarnate and dying Son of God, called the Gospel of the Kingdom (Matt. iv. 23; ix. 35; xxiv. 14) or the Word of the Kingdom (xiii. 19). The subjects of the Kingdom, called also The Children of the Kingdom (Matt. xiii. 38), should be those who received that Word in penitence and faith (Matt. xiii. 23; Mark i. 15), and earnestly endeavoured to lay hold of the righteousness which it proclaimed (Matt. vi. 33; xi. 12; Luke xii. 31), who, conscious of their spiritual poverty (Matt. v. 3), cherished humble and loving dispositions (Matt. xviii. 1—4; Mark x. 15; Luke xviii. 17), and were willing to endure persecution for its sake (Matt. v. 10). Into this Kingdom no one should be able to enter without availing himself of the righteousness which Christ by His death had secured for men (Matt. v. 19, 20), without complete self-renunciation (Matt. xix. 24; Mark ix. 47; Luke xviii. 29), without the utmost sincerity of heart (Matt. vii. 21). As obedience should be the duty (Matt. vi. 10; vii. 21), so felicity should be the portion (Matt. xxii. 2) of all who were embraced within its precincts. There might be imperfections and impurities connected with the Kingdom on earth (Matt. xiii. 27, 47), but these would be eventually removed (Matt. xiii. 41, 49, 50) when the Son of man should come again in glory (Matt. xvi. 28; xxv. 31).

(2) And with this representation of His kingdom entirely accords that which Christ gives in the Fourth Gospel, where He not only claims the Kingdom as His, ἡ βασιλεία ἡ ἐμὴ (xviii. 36), but declares it to be a purely spiritual empire,

“not of this world,” *οὐκ ἐκ τοῦ κόσμου τούτου* (xviii. 36), even an empire of truth (xviii. 37), into which admission can be obtained only by an inward spiritual change wrought upon the heart by the power of the Holy Ghost (iii. 3).

II. THE TESTIMONY OF THE EVANGELISTS CONCERNING THE PURPOSE OF THE INCARNATION.

From the nature of the case the writers of the Gospel narratives cannot be expected to have much to say on this particular theme. For one thing, the special object of their compositions was not to propagate their own opinions but to report the sayings and doings of Jesus; for another thing, they had not sufficiently matured opinions on the subject until after the resurrection. Yet their narratives are not without indications that they regarded the four above-mentioned purposes as the main ends of the Incarnation.

1. That Christ had come *to reveal the Father* had not entirely escaped their notice. (1) In the Synoptists, the child whom Mary was about to bear is named by the angel “Emmanuel, God with us” (Matt. i. 23); while on the Mount of Transfiguration the Glorified Christ is commended to mankind as the Father’s Son, and in that capacity as a Teacher (Matt xvii. 5). (2) In the Fourth Gospel, Philip, speaking for the rest of the disciples, asks Christ to show them the Father (xiv. 8); Peter, acting as the mouthpiece of the twelve, recognizes Christ as possessed of the words of eternal life (vi. 6—8); while John (or at least the author) expressly affirms of the Incarnate Word that He hath declared God (i. 18).

2. Since none of the Apostles, prior to the event, had a proper understanding of the necessity of Christ’s death, it

is not likely that any utterances of theirs antecedent to the resurrection will be found either explaining the true character of the crucifixion as an *atoning sacrifice* for sin, or connecting it with the Incarnation as one of the sublime ends of that stupendous act of self-abasement. Yet the fourth Evangelist reports a saying of the high priest Caiaphas shortly after the resurrection of Lazarus, in which the vicarious character of Christ's death was set forth (xi. 49, 50), unconsciously on the speaker's part, as the Evangelist explains, adding that Caiaphas spoke not of himself, but under the impulse of prophetic inspiration, granted to him in his official capacity as high priest for the year, and interpreting his words to mean "that Jesus should die for that nation, and not for that nation only, but also that He should gather together in one body the children of God that were scattered abroad" (xi. 51, 52).

3. The best proof that the Evangelists regarded Christ as an *example of holiness* is that, besides representing Him as one who desired to "fulfil all righteousness" (Matt. iii. 15), who had come "not to destroy but to fulfil the Law (Matt. v. 17), who was constantly engaged about His Father's business (Luke ii. 49), who made it His meat and drink to do that Father's will (John iv. 34), and who was even solicitous in all His intercourse with men not to give offence (Matt. xvii. 27), they followed Him themselves, though with much imperfection and halting, yet sincerely withal, as Peter professed (Matt. xix. 27) and Christ acknowledged (xix. 28).

4. That Christ had in view *the formation of a kingdom* of regenerated and forgiven men they indirectly imply by not only recording that His name was called Jesus or Saviour (Matt. i. 21, 25), but themselves recognizing Him as the Messiah, or Anointed, or Christ (Matt. i. 16; ii. 4),

and representing Him as conferring on sinful men the gifts of pardon and spiritual life (Matt. ix. 2; Mark ii. 5, 9; Luke v. 20, 23), and expressly declare by making Gabriel announce that "of His kingdom there should be no end" (Luke i. 33), by representing John the Baptist as heralding the advent of "the kingdom of heaven" (Matt. iii. 2), and by introducing Christ as preaching the Gospel of the kingdom (Matt. iv. 23; Mark i. 15).

III. THE DOCTRINE OF THE APOSTLES AS TO THE PURPOSE OF THE INCARNATION.

1. *The Doctrine of Jude.* This brief letter contains no direct allusion to the objects contemplated by Christ's advent in the flesh, although it may be held that the sacrificial death is presupposed in describing the work of Christ as a salvation (ver. 3), and the person of Christ as our only Master and Lord (ver. 4), more especially if the term "Master" be understood, as in Second of Peter, to signify "the Master that bought them" (2 Peter ii. 1). It is commonly recognized that the one writer must have been acquainted with the work of the other; and if Jude's was the earlier Epistle (De Wette, Bleek, Alford), the appended clause in 2 Peter may be accepted as a statement of the ground on which the mastership of Christ was based; while if Second of Peter was anterior to Jude (Luther, Michaelis), then the omission of the words "that bought them" may be explained on the hypothesis that what was universally admitted did not require to be rehearsed.

2. *The Doctrine of James.* Similarly destitute of direct reference to the specific aims of the Pre-existent Son in descending to this world is the letter written to the tribes of the dispersion by the brother of our Lord. Yet the

connection of forgiveness of sins with the Name of the Lord (v. 15, 16) appears to imply as an undertone the doctrine of an atoning death.

3. *The Doctrine of Peter.* The discourses and epistles of this apostle manifest a fuller knowledge of the fourfold end or purpose of the Incarnation.

(1) That Peter was not entirely ignorant of Christ's mission *to reveal the Father* appears from his citation, in the address given in Solomon's porch, of the prophecy of Moses: "A prophet shall the Lord your God raise up unto you from among your brethren like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you," and his application of the same to Christ (Acts iii. 22—26). Peter meant the multitude to understand that, in a measure and degree even higher than was true of the Hebrew lawgiver, Jesus had been a publisher of the Divine will (x. 36), and to that extent, therefore, a revealer of the invisible Jehovah.

(2) That he attached supreme importance *to the sacrificial death* of Jesus as one of the designs of His historical appearing may be gathered from the prominence which he assigns to that event in his sermons and epistles. Besides asserting that "in none other is there salvation than in" Jesus Christ of Nazareth, "whom the Jews crucified" (Acts iv. 10—12), he repeatedly alludes to the close connection subsisting between the sufferings and death of Christ and the salvation of believers; representing those sufferings and that death as of a propitiatory character, saying, in language borrowed from Isaiah (liii. 4, 11, 12), "Who His own self bare our sins in His own body on the tree" (1 Pet. ii. 24),—the word "bare," ἀνήνεγκεν (cf. James ii. 21; Heb. ix. 28), being inseparably connected with the idea of sacrifice, and "not to be dissociated from it" (Alford); the

phrase, "to bear sin," *ἁμαρτίαν φέρειν*, pointing, according to Old Testament usage (Num. xiv. 33), to the endurance of the penalty appointed for transgression; the clause, "in His own body," *ἐν τῷ σώματι αὐτοῦ*, suggesting that He represented not merely the second goat in the sacrificial ritual of the Great Day of Atonement (Lev. xvi. 21, 22), upon which the iniquities of the people were laid to be borne away, but the first goat as well, *in* which and *through* which expiation was made for those iniquities before they were transferred to the living animal (Lev. xvi. 15); and the addition "on the tree," *ἐπὶ τὸ ξύλον*, at least hinting that His crucifixion was a veritable bearing of the curse;—emphasizing their vicariousness or substitutionary aspect, as when he writes, "Christ also suffered for you," *i.e.*, for your good, *ὑπὲρ ὑμῶν* (1 Pet. ii. 21); "Christ also once suffered for sins," *περὶ ἁμαρτιῶν* = on account of sins (1 Pet. iii. 18), the sense in which Christ, as distinguished from Christians, suffered on account of sins being expounded in the clause which follows, "the righteous for the unrighteous," *δίκαιος ὑπὲρ ἀδίκων*; "Christ suffered in the flesh" (1 Pet. iv. 1), some authorities adding "for us," *ὑπὲρ ἡμῶν*; describing the salvation thereby effected as a redemption "through the precious blood as of a lamb without blemish and without spot, even the blood of Christ" (1 Pet. i. 19), where the allusion is unmistakably to Israel's redemption from Egypt through the offering of the paschal lamb, and exhibiting its mode of application through "the sprinkling of the blood of Jesus" (1 Pet. i. 2), an obvious reference to either the sprinkling of the altar on the great Day of Atonement (Lev. xvi. 19), or to the sprinkling of the altar and the people at the making of the Sinaitic covenant (Exod. xxiv. 6–8), or to the sprinkling of the lintels and door-posts of the houses of the Israelites on the evening

of the Passover (Exod. xii. 7, 23); and finally on account of all this designating Christ as "the Master that bought them" (2 Pet. ii. 1), and His work as "the righteousness of our God and Saviour, Jesus Christ" (2 Pet. i. 1).

(3) The *example of holiness* which Christ came to furnish is not overlooked by Peter, who not only holds up the Incarnate Saviour as personally holy and righteous (1 Pet. i. 19; iii. 18), and depicts Him as going about continually doing good (Acts x. 38), but directly affirms that "He suffered for us, leaving us an example that we should follow in His steps" (1 Pet. ii. 21), and even exhorts Christians to arm themselves with the same mind as was exhibited by Christ, that they should no longer live the rest of their time to the lusts of the flesh, but to the will of God (1 Pet. iv. 1, 2).

(4) And although the *Kingdom, or Church*, which Christ aimed at establishing does not acquire the same prominence in this author's writings that it does in those of Paul, yet the comparison of believers to "a spiritual house" (1 Pet. ii. 5), to "a holy" or "royal priesthood" (1 Pet. ii. 9), to "a flock" of which Christ is the chief Shepherd (1 Pet. ii. 25; v. 2, 3, 4), and to "a family" of which God is the Father (1 Pet. iv. 17), as also the express mention of "the Eternal Kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11), shows that the idea was not foreign to his mind that Christ came to call a people "out of darkness into God's own marvellous light," and to form them into an "elect race," "a holy nation," and "a people for God's own possession" (1 Pet. ii. 9).

4. *The Doctrine of Paul.*

(1) *The revelation of the Father* holds a conspicuous position among the purposes for which the Pre-existent Son assumed human nature. Not only was the Incarnate Word the Image of God, ἐκὼν τοῦ Θεοῦ (2 Cor. iv. 4), "the

Image of the invisible God," εἰκὼν τοῦ Θεοῦ τῶν ἀοράτου (Col. i. 15),—expressions which, while applicable to the pre-existent, higher nature of Jesus, are yet true of the historical Christ, in whose "face" is beheld "the glory of God" (2 Cor. iv. 6), but His advent in the flesh was expressly designed to manifest "the kindness of God our Saviour and His love toward man" (Tit. iii. 4), to reveal "His own purpose and grace which was given us in Christ Jesus before times eternal" (2 Tim. i. 10), "to show the exceeding riches of His grace in kindness toward us in Christ Jesus" (Eph. ii. 7), to make known "the manifold wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 10, 11), and 'to declare His righteousness that He might be just and the Justifier of the ungodly who believe" (Rom. i. 17; iii. 26).

(2) *The making of atonement for sin* by dying in the room of men is abundantly attested in the Pauline Epistles as an object which the Pre-existent Son had in view in assuming human nature. Besides declaring that God set forth Christ Jesus to be a propitiation through faith by His blood, to show His righteousness because of the passing over of the sins done aforesaid in the forbearance of God (Rom. iii. 25),—a comprehensive statement into which have been compressed an affirmation (a) of Christ's pre-historical existence, ὃν προέθετο, since He who was set forth must have previously possessed personal subsistence; (b) of Christ's Incarnation, προέθετο, referring not to an eternal Divine decree, but to temporal manifestation; (c) of Christ's propitiatory death, the term ἱλαστήριον, whether rendered "mercy seat" (Origen, Theodoret, Theophylact, Augustine, Calvin, Luther, Bretschneider, Olshausen, Philippi, and others), "propitiatory offering" (Clericus, De Wette, Meyer, Tholuck, Alford), or more generally "means of

propitiation" (Pfleiderer, Weiss), suggesting the idea of a sacrifice, more especially when connected with the clause *ἐν τῷ αὐτοῦ αἵματι*, which emphasises that by which the propitiation was made, or rather in which it consisted, viz., His blood; (*d*) of the means by which that propitiatory offering becomes available for man, *διὰ τῆς πίστεως*; and (*e*) of the ultimate end or purpose in view in the entire arrangement, *εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ*, the manifestation of the Divine righteousness, on account of the passing by, through the Divine forbearance, of sins done aforesaid (cf. Weiss, "Bib. Theol. of the New Testament," § 80, *c*; Pfleiderer, "Paulinism," vol. i., p. 93),—besides giving this detailed exposition of the object contemplated by the historical appearance of Christ, an exposition abundantly confirmed in other passages (Rom. v. 6—8; viii. 3, 32; Gal. iv. 4), these extraordinary compositions insist with unwearied reiteration on the substitutionary character of the death of Christ, saying that Christ was delivered for (*διὰ*, on account of) our offences (Rom. iv. 25), died for (*ὑπὲρ*, in behalf of) the ungodly (Rom. v. 6), *i.e.*, for us (Rom. v. 8), on account of sin, condemned sin in the flesh (Rom. viii. 3), *περὶ ἁμαρτίας*, being "a formula current elsewhere to denote the purpose of expiating sin, as, *e.g.*, Septuagint in Num. viii. 8; Psalm xl. 7; Lev. vi. 25, 30; Heb. x. 6, 8, 18; 1 Pet. iii. 18" (Philippi), died for (*ὑπὲρ*) our sins according to the Scriptures (1 Cor. xv. 3), died for (*ὑπὲρ*) all (2 Cor. v. 14), was made sin for (*ὑπὲρ*) us, though He knew no sin (2 Cor. v. 21), gave Himself for (*ὑπὲρ*) our sins (Gal. i. 3), redeemed us from the curse of the law, having become a curse for (*ὑπὲρ*) us (Gal. iii. 13), gave Himself for (*ὑπὲρ*) us, an offering and a sacrifice to God for a sweet smelling savour (Eph. v. 2), gave Himself for (*ὑπὲρ*) the Church (ver. 25), made peace between God

and man through the blood of His cross (Col. i. 20), gave Himself a ransom for ($\dot{\upsilon}\pi\epsilon\rho$) all (1 Tim. ii. 6), employing as it were every variety of expression to convey the idea that the death of Christ was a real expiation of guilt offered unto God in behalf of men. Even should the frequently recurring preposition $\dot{\upsilon}\pi\epsilon\rho$ be restrained to its mildest signification "for," "in behalf of," rather than "instead of," a sense which it sometimes has in the Classics (Eurip., *Alcestis* 700, Thucy. i. 141) no less than in Scripture (Phil. xiii. ; cf. John x. 15), the combined import of the passages in which it occurs, as well as "the connecting thought" in each passage (Pfleiderer), can only be that the death of Christ was regarded by the apostle as having been endured in order that men might be delivered from their sins, their guilt necessarily, no less than their power. Equally striking is the prominence accorded to this aspect of Christ's death in other passages, as *e.g.*, when Christians are represented as "bought with a price" (1 Cor. vi. 20; vii. 23), that price being the blood of God's own Son (Rom. v. 10), and Christ is described as "our Passover sacrificed for us" (1 Cor. v. 7), "vicarious atonement being undeniably the fundamental conception of that primitive rite" (Pfleiderer, vol. i., p. 97), and God is said to have "made Him," Christ, "to be sin for us" (2 Cor. v. 21), *i.e.*, to take the place that belonged to us as sinners, that we might have the place which should belong to Him as the Righteous One. But in truth the attempt to wipe out from the Pauline Epistles the doctrine of Christ's substitutionary sacrifice can only be rendered successful by the complete destruction of their intelligibility.

(3) *The furnishing of man with a pattern of holiness* was also known to Paul as one of the designs of the Incarnation of the Eternal Son, since in addition to describing Christ as

“that Just One” (Acts xxii. 14), and characterizing His life walk as one of “obedience” (Rom. v. 9) even unto death (Phil. ii. 8), he exhorts believers to “walk in love, even as Christ also loved them and gave Himself for them” (Eph. v. 2), to have the same mind in them as was also in Christ Jesus (Phil. ii. 5), to put on the Lord Jesus Christ (Rom. xiii. 14), and to please each one of us his neighbour for that which is good, unto edifying, since Christ also pleased not Himself (Rom. xv. 2, 3), encouraging them with the reflection that they have been predestinated to be conformed to the image of Christ (Rom. viii. 29), to which they will ultimately come by the patient study and imitation of that image as it lies reflected in the word of the Gospel (2 Cor. iii. 18).

(4) *Of the Church or Kingdom which Christ came to establish*, the writings of this apostle in particular are full, the designations which he commonly applies to it being—The Church (Rom. xvi. 1, 5; 1 Cor. vi. 4; xi. 18; xii. 28; xiv. 4, 12, 19, 23; Eph. i. 22; iii. 10; v. 25; Phil. iii. 6), The Church of God (Acts xx. 28; 1 Cor. i. 2; x. 32; xv. 9; 1 Tim. iii. 5), The Kingdom (1 Cor. xv. 24), The Kingdom of God (Rom. xiv. 17; 1 Cor. iv. 20; vi. 9, 10; Gal. v. 21; Eph. v. 5), The Kingdom of His Son (Col. i. 13), and The Kingdom of Christ (Eph. v. 5; 2 Tim. iv. 1), and setting it forth under the familiar emblems of a body of which Christ is the Head (Rom. xii. 4, 5; 1 Cor. xii. 5, 12, 13, 26, 27; Eph. i. 23; iv. 16), of a tree and its branches (Rom. xi. 16—24), of an edifice or temple (1 Cor. iii. 9; Eph. ii. 21), of a field (1 Cor. iii. 9), of a family or household (Gal. vi. 10; Eph. ii. 19; iii. 15).

5. *The Doctrine of the Writer to the Hebrews.*

(1) Of the *first* of the four above cited ends of the Incarnation, the author speaks when, quoting the words of

David (Psalm xxii. 22), he represents Christ as having come to declare the Name of God unto His brethren (Heb. ii. 12).

(2) Of the *second* he treats when he affirms that Christ by Himself purged our sins (i. 3), the purification or *καθαρισμός* which He effected being that expiation of the legal guilt (cf. ix. 22) rather than of the moral defilement of sin, which, as the aorist (*ποιησάμενος*) shows, He accomplished by a single act, viz., by His own sacrificial death (cf. Weiss, § 123, *a*); that He was made a little lower than the angels for the suffering of death, or, according to a different translation, crowned with glory and honour, that He by the grace of God should taste death for every man (ii. 9), and make propitiation for the sins of the people (ii. 17),—the language of the latter text obviously pointing to the official duty incumbent upon the Jewish high priest on the Great Day of Atonement, and asserting that Christ should do in antitype what that Israelitish functionary did in type; that, in contradistinction to those Jewish high priests, who offered up daily sacrifices of slain beasts, He offered Himself once for all (vii. 27; x. 10, 12, 14), so putting away sin by the sacrifice of Himself (ix. 26), afterwards entering into the holy place by His own blood, having obtained eternal redemption for us (ix. 12); and that, having endured the cross (xii. 2), the blood of sprinkling wherewith He, as mediator of the New Covenant sanctifies the people (xiii. 12), speaketh better things to sinful men than that of Abel or of Abel's sacrifice (xii. 24).

(3) To the *third* he alludes when he directs Christians to “consider the Apostle and High Priest of their confession, who was faithful to Him that appointed Him, as also was Moses in all his house” (iii. 1—2); sets before them the example of the Son who learnt obedience through the things which He suffered” (v. 8); exhorts them “to run with

patience the race set before them, looking unto Jesus the author and perfecter of their faith, who, for the joy that was set before Him, endured the cross, despising the shame," and to "consider Him who endured such contradiction of sinners against Himself" (xii. 1—3); and finally encourages them to "go forth unto Him without the camp, bearing His reproach" (xiii. 13).

(4) To the *fourth* He refers when he speaks of the Church as God's house (iii. 6; x. 21) and God's kingdom (xii. 28), even if the appellations "Mount Zion," "the city of the Living God," "the Heavenly Jerusalem," "the general assembly and Church of the First-Born" (xii. 22, 23), cannot with certainty be claimed as descriptive of the Church on earth.

6. *The Doctrine of John.*

(1) In the Johannine Epistles, *the revelation of the Father* which Christ was manifested to impart is distinctly adverted to when the Son of God is represented as having while on earth delivered unto John and His fellow-apostles a message concerning God to be by them imparted to the world (1 John i. 5), and as having after His ascension conferred upon believers generally an understanding that they might know Him that is true (1 John v. 20).

(2) With regard to *the atoning death* accomplished by Christ, it is said that God sent His Son to be the propitiation (*ἱλασμόν*) for our sins (1 John iv. 10), and not for our sins only but for the sins of the whole world (1 John ii. 2); that He was manifested to take away sins and to destroy the works of the devil (1 John iii. 5, 8), the taking away of sins, *τὰς ἁμαρτίας ἀίρειν*, referring primarily at least to the expiation of their guilt; that He laid down His life for us, *ὑπὲρ ἡμῶν* (1 John iii. 16), for our advantage no doubt, but

that advantage manifestly was to save us from sin, and that His blood cleanseth us from all sin, καθαρίζει ἡμᾶς ἀπὸ πᾶσης ἁμαρτίας (1 John i. 7), the purification from every kind of sin which the apostle here ascribes to the shed blood of the Redeemer being something beyond the justification of the believing soul from guilt and condemnation on the ground of Christ's atoning work, being in fact the inward cleansing of the pardoned soul from moral and spiritual defilement.

(3) As to the *example* which Christ purposed to supply to His followers, John affirms that they who profess to abide in Christ ought themselves also to walk even as He walked (1 John ii. 6), prescribes that as Christ laid down His life for us, so ought we to lay down our lives for the brethren (1 John iii. 16), and generally asserts that "he that doeth righteousness is righteous, even as He is righteous" (1 John iii. 7).

(4) The idea of the *Church and Kingdom* which Christ came to found shines forth in John's conception of a fellowship (κοινωνία) which believers have with one another (1 John i. 3) in that higher spiritual fellowship which all alike have with the Father and with His Son Jesus Christ (1 John i. 3), as also in his distinction between the children of God and the children of the devil (1 John iii. 1, 2, 10), and between the whole world which lieth in the wicked one (1 John v. 19) and the people of God who overcome the world by faith (1 John v. 4).

7. *The Doctrine of the Apocalypse.*

(1) As to the *Revelation of the Father* which was brought through the Incarnate Son, the expressions characterizing Jesus as "the faithful Witness" (i. 5), "the Amen, the faithful and true Witness" (iii. 14), show that, according to the representations of the author, Christ, when on earth, had a "testimony" to deliver, the substance of which was

“the word of God” (i. 2). It is evident that by “the word of God and the testimony of Jesus” are not meant two different things, but the same in different relations. The word of God is the testimony of Jesus as far as it is expressed by Jesus; the testimony of Jesus is the word of God as far as it is given by God” (Gebhardt, “The Doctrine of the Apocalypse,” Part II., 1 (c).

(2) Of the great *atonement work* the writer knows, for he chants an anthem “unto Him that loveth us and hath washed (λούσαντι) or loosed (λύσαντι) us from our sins by His blood” (i. 5)—in either case pointing to the propitiatory character of His sufferings and death; depicts the glorified Christ as a lamb that had been slain (v. 6, 12; xiii. 8)—a symbol which, whether interpreted as looking back to the meek and gentle lamb of Isaiah (Weiss) or to the paschal lamb of the Hebrew Church (Gebhardt), or to both (Beyschlag), unmistakably involves the conception of a vicarious and propitiatory death; and represents the blood of Christ as at once the redemption price (v. 9) and the source of spiritual cleansing (vii. 14) for all the beatified inhabitants of Heaven.

(3) That he recognizes the *personal example* of Jesus as the life-model for believers he evinces by describing himself as “a partaker with the members of the Asiatic Churches in the patience *which is* in Jesus” (i. 9), *i.e.*, in such patient endurance of persecution as was not only then demanded of Christians (ii. 2; iii. 19), but as had been previously exemplified by Christ Himself (iii. 10), and by writing of the hundred and forty and four thousand spiritual virgins, whom he beheld standing on Mount Zion, “These are they which follow the lamb whithersoever He goeth” (xiv. 4).

(4) That he was familiar with the ideas of Christ’s

Church and Kingdom is attested by his designation of believers as "a kingdom of priests" (i. 6), his description of himself as a "partaker in the kingdom *which is in Jesus*" (i. 9), and his letters to the Asiatic Churches (ii. 1, 8, 12, 18; iii. 1, 7, 14); by his reference to the great voices in Heaven, after the sounding of the Seventh Angel, which said, "The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever" (xi. 15), and to the similar voice which followed the casting down of Satan and his angels, crying, "Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ" (xii. 10); by his doctrine of the thousand years' reign with Christ of the saints who shall have part in the First Resurrection (xx. 4); and by the glowing picture of the completed kingdom with which his Apocalypse concludes (xxi., xxii.)

CHAPTER III.

THE SIGNS OF THE INCARNATION.

IF it was the case, as the Scripture writers unanimously assert, that the Supreme Deity became incarnate in the person of Jesus of Nazareth, then it is certain that a fact so stupendous must in some way or another have announced itself to human observation. Had no appreciable difference been discernible between the life manifestations of this so-called God-man and those of an ordinary descendant of Adam, other evidence would have been unnecessary that no such event as an incarnation had occurred. But exactly on the ground that such a difference was discernible, that, connected with their Master, phenomena and characteristics were perceptible which existed in connection with no merely human being, which significantly marked Him off as belonging to a higher category than that of common men, and which were wholly inexplicable except upon the hypothesis that His visible humanity was the shrine of an invisible Divinity,—exactly on that ground it was that the first disciples, of whom the author of the Fourth Gospel may be taken as, in this matter, the representative and spokesman, claimed for their Master the position and the power, the prerogatives and the honours of a God: “We have seen His glory, the glory as of an only-begotten from a Father, full of grace and truth” (John i. 14). Hence it naturally falls to inquire, what

were those accompanying notes of verification, those visible tokens of an indwelling Deity, those external signs which carried conviction to the minds of the Evangelists and Apostles, and that ought still to certify to calm and dispassionate inquiry that an incarnation of the Eternal did take place, and that Jesus of Nazareth was in reality "God manifest in the flesh," and "Emmanuel, God with us;" and in reply, without attempting to elaborate an exhaustive and detailed discussion, it may suffice to point in outline to four separate facts connected with the earthly appearing of Jesus which are not only in themselves perfectly harmonious with the idea of Christ being an incarnation of the Deity, but, taken together, are, on any other hypothesis, wholly inexplicable—viz., (1) The supernatural history which is assigned to Him in the Gospel records, and assumed as authentic in the Apostolic letters; (2) the superhuman character which, according to both classes of writers, He is depicted as having constantly and successfully maintained among men; (3) the superhuman wisdom which both Evangelists and Apostles report Him as having taught; and (4) the supernatural work which both sources of information represent Him as having accomplished. With regard to none of these important branches of inquiry is it previously assumed that the statements contained in the New Testament records are historically unassailable; it is simply contended that on the hypothesis that Jesus of Nazareth was God's own Son in the likeness of sinful flesh, the Scriptural representations given under the above heads are not only not improbable, unnatural, out of harmony with the supposed central fact, but, on the contrary, are so entirely congruous with that fact, that their absence would at once create the feeling of a defect and so excite suspicion against the fact itself, while their presence in the Biblical

Narrative operates in a direction exactly contrary, and tends to authenticate both the inward fact and its external signs.

I. THE SUPERNATURAL HISTORY OF JESUS OF NAZARETH.

1. *His Miraculous Birth.* According to at least two of the evangelists, the first and the third, Jesus of Nazareth was born of a virgin who had previously conceived by the power of the Holy Ghost, the third stating that His birth was accompanied by supernatural manifestations, signs on earth and in heaven, both prior to and after the event, as, *e.g.*, the appearance of Gabriel to the Virgin (Luke i. 26); the prophetic ejaculation of Elizabeth concerning the mother of her Lord, when Mary just after conception crossed the threshold of her house (i. 41, 43); the Magnificat of Mary herself (i. 46); the remarkable occurrences connected with the birth of John, Jesus' forerunner (i. 57, 79); the providential guidance of Mary towards Bethlehem, the city fore-designated by Old Testament prophecy for the birth of Messiah (ii. 1—7); the celestial phenomena above the plains of Bethlehem, that were witnessed by the shepherds (ii. 8—17), and the singular recognition of the young child in the temple by the aged Simeon and Anna (ii. 22—39); the first Evangelist reporting one appearance of the angel of the Lord to Mary's intended husband previous to the birth of Jesus (Matt. i. 20), followed by two more appearances subsequent to that event (ii. 13, 19), and recording the visit of the Magi, who had been guided by a star towards Jerusalem, and eventually towards Bethlehem, to render homage to the new-born child (ii. 1—11). Now, on the supposition that Jesus was the Incarnate Son of God, it is certain that His birth must have been miraculous, must, in

some important respects, have been different from that of ordinary men, since otherwise He could have claimed to be nothing more than a common son of Adam ; while that His advent to earth should have been attended by unusual phenomena must at least be pronounced as not at all improbable or unbecoming. If it be urged that it is usual to represent the births of great men as attended by prodigies, both terrestrial and celestial, it is relevant to answer that these prodigies are not so much supernatural manifestations as unnatural monstrosities, which by their general grotesqueness and complete inappositeness to the person whom they are designed to glorify, completely betray their legendary character, while with regard to the entire series of miraculous occurrences that Biblical story narrates in connection with the nativity of Jesus, it is impossible to single out one that can be successfully demonstrated to have been either unnecessary or absurd, that is, conceding the truth of the fundamental hypothesis that Christ was an Incarnation of the Son of God. On the contrary, to unprejudiced contemplation nothing is more remarkable than the "divine fitness" of one and all of those phenomena which the Sacred Record represents as clustering round the incarnation of God's Eternal Son, while the miraculous conception is so essential to the completeness of the story of an Incarnate Deity that had it been wanting, the narrative would have been thereby utterly discredited (cf. Ebrard, "Gospel History," § 36 ; Young, "The Christ of History," p. 252).

2. *His Miraculous Works.* That Jesus of Nazareth wrought miracles was not only claimed as a fact by Christ Himself, in the first three Gospels (Matt. xi. 2, 5, 21 ; xii. 28 ; Mark viii. 19, 20 ; Luke xi. 19), no less than in the Fourth (John xv. 24), but was expressly recognized as such by the Evangelists themselves (Matt. iv. 23, 24 ; viii.

3, 13, 26; Mark i. 32, 34, 39; Luke iv. 40, 41; John ii. 11, 23; iv. 54), and by Peter on the day of Pentecost (Acts ii. 22), as well as afterwards in the house of Cornelius (x. 38). Josephus, the Jewish historian, likewise reported that Jesus was "a doer of wonderful works, παραδόξων ἔργων ποιητής" (*Ant.* xviii. 3, § 3); while the truth of such an assertion was not disputed by either Celsus or Julian, early writers against Christianity, the former of whom endeavoured to explain Christ's miracles by referring them to magic, and the latter of whom attempted to depreciate them as undeserving of special fame. Hence there is not wanting ground for relying on the historical validity of those parts of the New Testament documents which assign to Christ the performance of miracles, both more numerous and startling, more beneficent and instructive than any that had been before, or than any that have since been performed by divine messengers who were merely human. "The accounts we have of those miracles," it is provisionally granted, "may be exaggerated; it is possible that in some cases stories have been related which have no foundation whatever; but, on the whole, miracles play so important a part in Christ's scheme, that any theory which would represent them as due entirely to the imagination of His followers or of a later age destroys the credibility of the documents not partially, but wholly, and leaves Christ a personage as mythical as Hercules" ("*Ecce Homo*," p. 43). Yet, waiving for the present all consideration of the question whether Christ actually wrought miracles or not, it is undeniable that the four biographers to whom we owe His history affirm that He did. And this affirmation, it is frequently asserted, is the greatest barrier in the way of their historic credibility ("*Supernatural Religion*," Vol. I., chap. v). But supposing it had

been the purpose of these literary artists to sketch the life-history of a Being whom they first conceived of as having existed before the foundation of the world, in the beginning, before time was, whom they next represented to their own minds as standing to the Supreme Deity in the relation of Word, Son, Equal, and whom they finally thought of as becoming Incarnate, by taking to Himself a true body and a reasonable soul,—supposing, we repeat, it had entered into the imagination of these Scripture writers to depict a historic life such as would befit a Being entering the world under such conditions, is there any one who doubts that “the fitness of things” would have demanded that the life of a superhuman agent should, at times at least, express itself in superhuman deeds? Is there any one who questions that a representation of the historical appearing of a Divine Being, in which no miracle occurred, and nothing unusual could be discerned, would *ipso facto* be condemned as a self-evident fiction? So far, then, from Christ’s miraculous deeds standing in the way of faith in His divinity, on the supposition of His divinity, their absence would have been wholly inexplicable, would, in fact, have been the greatest of miracles because a miracle defying all solution. It is only when the mind is filled with *à priori* dogmatic prejudice against the supernatural and against Christ’s divinity that miracles appear to lie like a dead weight upon the Christian system. And perhaps the same result was inevitable from the apologetic art, until recently both widespread and popular, of commencing with the miracles of Christ, and then advancing by way of argument towards His divinity; whereas the initial difficulty which lies in the premiss, the miracle, can only be removed by presupposing that which requires to be proved, viz., the presence of a divine, or at

least of a miracle-working, power. Hence by modern apologists, a method which may be described as the converse is now followed, and the miracle itself is justified by being exhibited in its living organic connection with Him who was the Supreme Miracle, Jesus Christ of Nazareth, who was God manifest in the flesh. As Christ Himself said, miracles were His works (*ἔργα*), and were therefore as natural to Him as ordinary actions were to ordinary men. But precisely as we reason that behind an ordinary human action lies a force capable of producing it, so behind the superhuman acts performed by Christ reason demands the presence of a force that is adequate for them. What that force was Christ told Philip when He said, "Believe Me that I am in the Father and the Father in Me" (John xiv. 11). Hence also Christ spoke of His miracles as manifestations of His power (*δύναμις*) and signs (*σημεία*) of His indwelling glory (*δόξα*). It is therefore, when rightly pondered, a verification of the doctrine that Jesus of Nazareth was Emmanuel, God with us, that the Gospel records represent Him as having wrought miracles (cf. Prof. A. B. Bruce, D.D., "The Chief End of Revelation," chap. iv.; Prof. A. M. Fairbairn, "Studies in the Life of Christ," chap. ix.; Bushnell, "Nature and the Supernatural," chap. xi.)

3. *His Miraculous Experiences.* Under this category stand the celestial phenomena which occurred at His baptism, His temptation in the wilderness, His transfiguration glory on Mount Hermon, His angelic visitors in Gethsemane, the supernatural events which transpired at His death, and His resurrection. Except on the hypothesis that the supernatural is impossible within the sphere of the natural, it cannot be affirmed that any of these recorded incidents are themselves unthinkable. Nor on the theory that the Scripture writers

designed to depict the history of a God-man can it be successfully maintained that any of them are out of harmony with such an aim. On the contrary, if Jesus of Nazareth was God's Son revealed in human form for the ends and purposes defined in the preceding chapter, it will be difficult to show how there was anything improbable, incongruous, or unnecessary in Christ's having audibly received the approbation of His Father on setting forth upon His great career,—in His having encountered Satan on the very field where man, in whose behalf He had come to earth, was overthrown,—in His having experienced such consolation and support as His Father could bestow in anticipation of His fast approaching death hour,—in His having obtained dumb nature's testimony to the God-like character of His mission when dying as a sacrifice for sin,—in His having been raised again from the dead by the glory of the Father. Nay, it will be found on reflection that the last of these events, *the resurrection from the dead*, was absolutely indispensable if the previous dogma of the Incarnation was correct. It may be urged that such an event never really took place, that the body of Jesus of Nazareth is where the bodies of all dead men are lying, fast locked in the embrace of mother earth. If that is so, nothing can more conclusively demonstrate that Christ was not divine, that He was no incarnation of the Supreme Deity, but a feeble, mortal, and sinful man, like the rest of Adam's family. If, however, on the other hand, that is not so, if it is the case that Jesus of Nazareth, of whose death no intelligent student of history presumes to doubt, is at this moment alive in a bodily form, having risen from the grave, the certainty of that will as convincingly proclaim that Jesus of Nazareth was no mere man, but, what the Scripture writers, according to the preceding investigations, allege, the Son of God in human form.

It is not required for our present argument to show that the latter of these two hypotheses is the one which is correct. To some minds the existence of the Christian Church, which stands upon the doctrine of the resurrection of Jesus as its corner-stone (1 Cor. xv. 14), nay, which was originated by the preaching of Jesus and the resurrection (Acts i. 22 ; ii. 32 ; iii. 15 ; iv. 10, 33 ; x. 39—41 ; xvii. 31), is sufficient proof of the fact that Christ is risen. But leaving this aside, it is enough to fix attention on the circumstance that a resurrection, the absence of which would have proved fatal to any claim of Divinity which might have been advanced in behalf of Christ, has not been omitted from the biographical programme. Not only is Christ made to predict His resurrection (Matt. xvi. 21 ; xvii. 23 ; Luke ix. 22 ; xxiv. 7 ; John ii. 19), but the Evangelists themselves affirm that He rose (Matt. xxvii. 53 ; Mark ix. 10 ; John ii. 22), and even supply minute narratives of the event (Matt. xxviii. i. 10 ; Mark xvi. 1—8 ; Luke xxiv. 1—53 ; John xx. 1—29), giving details of His successive appearances to those who had been previously acquainted with Him, and were therefore able to identify His person or detect imposture, if such existed,—to Mary Magdalene (John xx. 16) ; to the women returning from the sepulchre (Matt. xxviii. 9) ; to the two Emmaus travellers (Luke xxiv. 31) ; to Simon (Luke xxiv. 35) ; to the eleven in Jerusalem (Luke xxiv. 36 ; John xx. 19) ; to the eleven a second time in Jerusalem (John xx. 26) ; to the seven on the Sea of Galilee (John xxi. 1—14) ; to the eleven on a mountain in Galilee (Matt. xxviii. 16) ; and finally, to the eleven over against Bethany (Luke xxiv. 50). Laborious efforts have indeed been put forth by negative critics (Strauss, Lessing, and others) to discredit the Easter narratives, on account of certain supposed irreconcilable differences in their statements as to the number

of women who went out to view the sepulchre, as to the number of angels who were seen by the women, and as to the number of appearances that were made by Christ (cf. "Supernatural Religion," Vol. III., Part iii., chap. 2); but after the most has been made of such discrepancies as exist in their accounts, the fact remains that all alike testify of manifestations (Matthew of two, Mark of at least three, Luke of four, and John of four) of the Risen Lord to them who had seen and known Him before the crucifixion. That their reports, also, were regarded by the first Christian communities as substantially correct may be inferred from the frequency with which Paul asserted the fact of the resurrection in his sermons (Acts xiii. 30—34; xvii. 31; xxvi. 23) and Epistles (Rom. i. 4; iv. 24, 25; vi. 4, 5, 9, 10; viii. 11; x. 9; 1 Cor. vi. 14; Eph. i. 20; Phil. iii. 10; Col. i. 18; ii. 12; 2 Tim. ii. 8), and in particular from his endorsement of the same as a matter which had been confirmed to him through special divine revelation (1 Cor. xv. 5—8), in which endorsement, while omitting, though not denying, the appearances to Mary, the women, and the Emmaus travellers, he mentions the appearance to Peter, then that to the twelve (without specifying how often), next that to the five hundred brethren (probably in Galilee), and, finally, that which happened to himself. Nor does Paul stand alone among the epistle writers in recording the fact of the resurrection; but Peter with equal emphasis in his reported speeches (Acts i. 22; ii. 24, 31, 32; iii. 15; iv. 10, 33; x. 40), no less than in his epistolary correspondence (1 Pet. i. 3, 21; iii. 18—21), affirms that the crucified Christ showed Himself alive after His passion, while the authors of the Hebrews (xiii. 20) and of the Apocalypse (i. 5, 18; ii. 8; xi. 3—12) maintain the same to have been beyond the possibility of doubt. Nor can we hesitate to think that to

all of them the transcendent event had the same significance that it had to Paul (Rom. i. 3, 4), and that Christ Himself, before His death, predicted it would have to them (Matt. xvii. 9),—had the effect of demonstrating to their minds what had previously been somewhat obscure, viz., that He who so often styled Himself the Son of man was in reality the Son of God (cf. Steinmeyer, “The Passion. and Resurrection History,” II., § i. 3; § ii. 3).

II. THE SUPERHUMAN CHARACTER OF JESUS OF NAZARETH.

It will be conceded, that if the personage whose portrait is outlined in the Gospels and Epistles was a Divine-human Being, a manifestation of Deity in the likeness of sinful flesh, His character could not have been in all respects the counterpart of that of common men. Had the Scripture writers simply etched upon their canvass a character development such as the world is familiar with in ordinary human nature, it would have been worse than futile to have claimed for their hero, however illustrious, the honours of divinity. But the fact that they set before us, apparently without effort or conscious design, certainly without collusion, the image of One who, while manifestly human, yet in the unfolding of His inner life so immeasurably transcends the loftiest conceptions of manhood as to defy the attempt to rank Him in the same category with others,—this fact at once indirectly confirms the truth of their narratives, and directly challenges for Jesus the position which their doctrine assigns. Without attempting a complete analysis of Christ’s character as depicted in the Gospels and Epistles, the following may be mentioned as traits or features which forbid His classification with common men :—

1. *His stainless purity.* Had the least shadow of moral imperfection dimmed the lustre of Christ’s character in the

eyes of men, had even the faintest speck of sin's defilement existed unseen beneath the seemingly fair exterior of His daily deportment, His biographers might have claimed for Him that He was incomparably the fairest specimen of humanity upon whom the sun had ever shone, they could not have asked from His admirers, and far less from the jealous army of critics, an acknowledgment of His supreme divinity. But the image which they hold up for our contemplation in their artless narratives is that of One who was absolutely free from the dark contamination in which the rest of mankind were without exception involved. Reporting His sublime testimonies concerning Himself, which will at a later stage attract attention, they represent Him as affirming that He always did those things which were pleasing to His Father (John viii. 29), and as deliberately challenging His countrymen to convince Him of the slightest moral defalcation (John viii. 46). While they picture Him as mingling freely with sinful men, sympathizing with them in their miseries, teaching them to pray for pardon, and even Himself dispensing such pardon to believing penitents, they never record a word which leads us to suppose that He placed Himself amongst the people whom He saved as one who, along with them, was conscious of inward short-coming, and, like them, stood in need of Heaven's merciful consideration. Though studiously applying themselves to gather up everything that a loving and painstaking tradition had preserved of the self-witness of their Master while on earth, they do not appear to have ever heard a whisper concerning so much as a single word, uttered in an unguarded moment or breathed forth in the hour of devotion, that implied on His part a consciousness of being a partaker of man's sins, as He too visibly was of man's sorrows. Nor in the sketches they have given of the manner of life observed by

Jesus of Nazareth, although they exhibit Him in every possible variety of situation, in the full blaze of public criticism as well as in the soft light of private friendship, exposed to temptations by devils and by men scarcely less hostile and cunning, to cruel calumination by misjudging contemporaries, to heartless desertion by loved and trusted disciples, worn out by labours in behalf of men who despised and rejected Him,—although they draw aside the veil and permit us to see Him in His mother's home and in the house of Peter, at a wedding feast and in a funeral procession, sitting on a well and sleeping in a boat, asking questions in the temple and preaching in the synagogue or by the wayside, conversing with familiar friends and replying to captious foes,—although they set Him before us in some of the most trying positions possible for human virtue, they have engrossed upon their pages nothing upon which the keenest sighted criticism can lay its finger and say, Behold here the trace of sin! (The commonly adduced instances of moral aberration on the part of Jesus, the so-called curt reply to His mother at the Cana wedding, the seemingly violent expulsion of the traders from the temple, the destruction of the swine, the cursing of the fig-tree, and the vehement denunciation of His enemies have been so often and so satisfactorily disposed of that no critic at all careful of his reputation should now venture to reproduce them.) On the contrary, they report testimonies to the moral greatness of Jesus which were uttered by contemporaries who had observed in Him at least an unusual elevation of character, as, *e.g.*, by Pilate, who could find no fault in Him (John xviii. 38); by Pilate's wife, who looked upon Him as a just person (Matt. xxvii. 19); by the Roman warrior who kept guard at His crucifixion, and to whom He seemed as a righteous man, yea, as a Son of God (Luke xxiii. 47;

Matt. xxvii. 54); by the dying malefactor, who, while acknowledging the justness of his own condemnation, owned that His fellow-sufferer had done nothing amiss (Luke xxiii. 40); and by Judas the betrayer, who in an agony of remorse confessed that he had sold the blood of an innocent man (Matt. xxvii. 4). Nor is the witness different when the apostolic records are examined. With perfect unanimity do they affirm that the Jesus of whom their writings testify was absolutely blameless in both heart and life, styling Him "the Holy One and the Just" (Acts iii. 14; viii. 25; xxii. 14; 1 Pet. iii. 18; 1 John ii. 1, 29; iii. 7); representing Him as the pure and spotless lamb (1 Pet. i. 19), who did no sin, neither was guile found in His mouth (1 Pet. ii. 21); as the true High Priest, holy, harmless, undefiled and separate from sinners, who needed not to offer sacrifice for any sins of His own (Heb. vii. 26, 27), and even asserting that, though tempted in all points like as we are, He was yet without sin (Heb. iv. 15; 2 Cor. v. 21; 1 John iii. 5).

2. *His moral completeness.* In addition to depicting Christ as entirely exempt from the stain of sin, the Gospel and Epistle writers clearly design to represent Him as possessed of every possible form of human virtue, and that in the highest conceivable degree of excellence. Not only did there exist in Christ as much of possible goodness as is ever found in an individual, or even more than has ever been realized in the noblest heroes of the race, but there met in Him every imaginable grace by which men have been distinguished. As it were, the whole body of moral goodness, which in humanity distributes itself over many individuals, is exhibited as gathered up and centred in Him. "While all other men represent, at best, but broken fragments of the idea of goodness and holiness, He exhausts the list of virtues and

graces." "History exhibits to us rare men of commanding and comprehensive genius, who stand at the head of their age and nation, and furnish material for the intellectual activity of whole generations and periods, until they are succeeded by other heroes at a new epoch of development." "But all these characters represent only sectional, never universal humanity; they are identified with a particular people or age, and partake of their errors, superstitions, and failings, almost in the same proportion in which they exhibit their virtues. What these representative men were to particular ages or nations or sects, or particular schools of science and art, Christ was to the human family at large in its relation to God. He and He alone is the universal type for universal imitation" (Schaff, "The Person of Christ," pp. 56, 59). Hence appears in Him every possible excellence of character—the most absolute consecration to God, "I came not to do Mine own will, but the will of Him who hath sent Me;" the most self-denying devotion to the good of men, "The Son of man came not to be ministered unto but to minister, and to give His life a ransom for many;" the most patient endurance of reproach when it fell upon Himself, "Who, when He was reviled, reviled, not again;" the most tender sympathy with the miseries and woes of others, "Himself took our sicknesses and carried our sorrows;" the lowliest humility when He thought about Himself, "I am meek and lowly in heart;" the noblest self-assertion when called to vindicate His Father's honour or do His Father's work, "Make not My Father's house an house of merchandise;" the sweetest gentleness in condescending to little children, "Suffer the little children to come unto Me;" and in dealing with the sinful, "Daughter, thy sins be forgiven thee!" and yet with withal the most uncompromising opposition to sin, "Woe

unto you, Scribes and Pharisees!" And not only so, but these existed in the soul of Jesus in perfect equipoise. There was no undue development in one direction at the expense of some other, there were no moral protuberances compensated for by corresponding deficiencies; everything was symmetrical, harmonious, proportionate. "The impression made on us by the appearance of Christ is that of perfect repose, calm self-possession, serene self-reliance," which, however, was "not the stillness of torpidity or the silence of the ice-bound Arctic seas," but "a repose consistent with a rich, deep, inexhaustible enthusiasm" (Ullmann, "The Sinlessness of Jesus," Part I., chap. iii., § 2). Hence the entire freedom of Christ from any of those limitations imposed by country and by language, by age and by education, under which men are restrained. Though a Jew as to birth and a poor man as to station, He yet transcends the national and political, social and religious conditions of the time when and place where He lived, and shines forth as the ideally perfect image of humanity.

3. *His astonishing pretensions.* These have been so often under notice that in this place they demand only brief recapitulation. The Personage whose image is portrayed in the Gospels talks about Himself in a way that is perfectly consistent and intelligible on the foregoing assumption of an incarnation, but utterly inexplicable on the hypothesis of mere humanity. Not only does He claim to have come down from heaven (John vi. 38), and to have been sent forth upon a special embassy to the world (John iii. 16), but He solemnly declares that He had pre-existed as the Son of God (John v. 20) and the Equal of the Father (John x. 30), and was even at the moment while He talked the Son of man who was in heaven (John iii. 13). Not only does He put Himself forward as the absolutely

perfect exemplar of human virtue, saying, "I am the Light of the world: he that followeth Me shall not walk in darkness, but have the light of life" (John viii. 12), and exempt Himself from all participation in the sins of men, exclaiming, "Which of you convinceth me of sin?" (John viii. 46), but He arrogates to Himself the right of dispensing pardon to the guilty, declaring that "the Son of man hath power on earth to forgive sins!" (Matt. ix. 6). Representing Himself as possessed of life in Himself (John v. 26), He declares Himself at the same time to be capable of giving life to whomsoever He may please (John v. 21); nay, He affirms that He had come to give His life "a ransom for many" (Matt. xx. 28), and so to be "the bread of life," of which if a man ate he should never hunger more, nay, should never die, but should live for ever (John vi. 35, 50, 51). Though confessing Himself at one time to be the Son of man who had not where to lay His head (Matt. viii. 20), at another time He makes the astounding assertion, "All power is given unto Me in heaven and earth" (Matt. xi. 27; xxviii. 18). He even ventures to assert that He was such a being as only the Father could thoroughly understand, and as alone could thoroughly appreciate the Father (Matt. xi. 27; John x. 15); that only in knowing, loving, and obeying Him could men find either true happiness on earth or final salvation in heaven (Matt. xi. 28; John v. 24; xvii. 3); and that the future destinies of all men would be determined by the attitude they might assume towards Him (Matt. x. 32; xxv. 31—46). In the most solemn and impressive manner He announces that though He may die He shall rise again (Matt xx. 19), and re-ascend to the glory which He had before the world was (John vi. 62); that there He shall continue to preside over the affairs of the universe till the end of time (Matt. xxviii. 18—20); and

that then He shall once more return to earth to raise the dead and judge all the inhabitants of the world: "The Son of man shall come again in the glory of His Father and with His holy angels, and before Him shall be gathered all nations" (Matt xxv. 31). Now it will be obvious that these extraordinary claims and unparalleled assumptions were neither extraordinary nor unparalleled except on the hypothesis that Christ was a mere man. If the consciousness of which these utterances were the self-witness was a purely human consciousness, then the psychological problem of explaining such a consciousness must remain for ever hopelessly insoluble. If Jesus of Nazareth, being an ordinary son of Adam, habitually spoke as is represented in the Gospels, it is certain He must have been either a madman or an impostor. But neither of these theories is tenable. It is true that on one occasion His friends thought Him beside Himself (Mark iii. 21); but this was rather an expression of kindly solicitude for His welfare than a deliberate impeachment of His sanity. The Scribes and Pharisees also more than once insinuated doubts of His mental integrity, saying, "He hath a devil and is mad" (Matt. xii. 24; Mark iii. 22; Luke xi. 15; John vii. 20; viii. 48, 52; x. 20); but such an allegation Christ expressly repudiated (John viii. 49), and the people who were invited to believe it generally remained incredulous (John x. 21), while it is doubtful if the propagators of the scandal were themselves persuaded of its truth. At all events, the attempt to explain Christ's sublime self-witness as the incoherent talk of a maniac is so remote from likelihood, betrays so palpable an incapacity to distinguish things that differ, that the author of such suggestion would at once lay himself open to the charge that he desired to fix on Jesus. And even less conceivable is the idea that Christ, in so

discoursing about Himself, as He is represented by the evangelists, was consciously uttering what He knew to be false, since in this case must He have been *the most astounding impostor* that the world has ever seen, having wilfully and wickedly attempted what never before or since entered into a human brain, to palm Himself off upon His contemporaries as the Son of God and the Equal of the Supreme. Nay, it will follow that Jesus of Nazareth, the most consummate of charlatans, was also *the most successful of wonder workers*, inasmuch as, while putting forth the most astounding claim that ever creaturely intelligence conceived, He was able to maintain the imposition so consistently and persistently that He never faltered and never broke down, never contradicted Himself and never uttered incongruities or absurdities, but so perfectly preserved the impersonation He had assumed, that millions of the human race have believed, and still believe, that He was God. And yet further will it result that Jesus, the Christ of the Gospels, must have been *the greatest moral monstrosity* the world has ever beheld, since in Him the highest goodness and the deepest wickedness were met, since in His life and character there shone forth the reflection of pure holiness, while underneath, in the secret depths of His being, there existed the absolute negation of all truth. And so, finally, will it be the case, on the hypothesis we are now considering, that Christianity and the Christian Church, with all its enlightening and purifying influences, must have proceeded from the genius of a liar and the success of an impostor. Assert it who may, that does not appear credible. There remains, therefore, only one more hypothesis possible, viz., that Christ's pretensions were exactly true, or, in other words, that He was precisely what He claimed to be,—THE SON OF GOD. (Cf. on the character of Jesus, Bushnell,

"Nature and the Supernatural," chap. x.; Channing, "Works," p. 24; Liddon, "The Divinity of our Lord," Lect. iv.; Schaff, "The Person of Christ," pp. 31—65, 76—95; Newman Smyth, "Old Faiths in New Light," chap. v.; Ullmann, "The Sinlessness of Jesus," Part I., chap. iii., § 2; Young, "The Christ of History," Book III., pp. 199—240).

III. THE SUPERHUMAN WISDOM OF JESUS OF NAZARETH.

It accords with the preceding doctrine of Christ's divinity that the Scripture writers who have narrated His history represent Him as having impressed His contemporaries with the conviction that "never man spake like this man" (John vii. 46), and exhibit His listeners as not only fascinated with the simplicity of His speech (Luke iv. 22), but arrested by the soul-penetrating power which belonged to His words (Matt. vii. 29). And no one can impartially survey the Gospel records without perceiving that not only all preceding but equally all subsequent teachers that have challenged a hearing from their fellow-men, have been out-distanced by Jesus, the youthful Galilean carpenter, who, without preliminary advantages of training, stood forth, and still stands forth, as *facile princeps* amongst the world's prophets and instructors, in respect of the simplicity, the originality, the authority, and the spirituality of His teaching.

1. *The simplicity of His teaching.* Although not necessarily amounting to a demonstration of inherent divinity, it is still noteworthy that, in respect both of matter and of manner, our Lord's utterances were distinguished by a simplicity that has never been approached and far less excelled by either Jewish rabbi or Grecian sage, by ancient philosopher or modern divine. Nay, the wisest and the

best of human teachers belonging to all time stand off exactly here, separated as it were by an infinite chasm from the Galilean prophet. At the best they are only sometimes simple. He is never dark or involved. However profound His utterances, they were never shrouded in a fog of immature conceptions, or lost in a labyrinthine maze of windy vocables. Sometimes they were such as hid their beauty and their wisdom from the insincere; to the single-minded and the pure they were always radiant with meaning, although oftentimes discovering depths which eternity alone would enable them to fathom. Then, too, the forms of expression in which our Lord clothed His ideas were as matchless in point of simplicity as were the ideas themselves. Words of most familiar sound became for Him the vehicles of lofty thought. Instead of abstract propositions He made use of parables and metaphors, similitudes and proverbs, paradoxes and pithy sayings. So to speak, lifting truth out of the atmosphere of the schools, He set it down before the world in a guise suited for the workshop, the market-place, and the street. Hence "the common people heard Him gladly" (Mark xii. 37); than which perhaps no better testimony could be desired to the artless simplicity and captivating charm of His speech; while the fact that, as a maker of parables and a preacher of religion, our Lord has never yet obtained a successor, may be accepted as a demonstration that He stood, even in this respect, at an elevation far beyond the capacities of mere men.

2. *The originality of His teaching.* Not only did Christ promulgate ideas which were new, and clothe them in fresh forms of expression, but His whole method as a teacher was unique and as dissimilar as possible from that of common sages or divines. Notably Christ never spoke

like a teacher who had first required to find out the truth for himself before he could impart it to others, but always like one to whom the truth was known and by whom it was possessed from the beginning. As He Himself explained to His disciples, He had not simply ascertained or become acquainted with the truth, but Himself was the Truth (John xiv. 6). Consequently, as He came not to its possession by means of academical training, scholastic learning, or philosophical research, so did none of these things communicate a tinge to His teaching, as even His countrymen observed (John vii. 15). Nor did Christ ever once adopt the methods of human *savans* who have systems to propound. In so far as the word system signifies a partial representation of the truth, Christ had no system whatever to propound. He was the apostle of no school of religion; He was not the champion of any code of ethics. He was the preacher of religion, the teacher of truth. Hence He never argued, debated, or reasoned as men do, as we know His Apostles did (Acts ix. 22; xvii. 3). It is never said that He disputed or even persuaded, but only that He preached, that He opened His mouth and taught. Gazing upon the naked truth, He simply announced what He beheld. It never seems to have occurred to Christ that what He advanced required either argument or explanation. At least He gave none. He had the bearing in all He said of one to whom the entire kingdom of truth lay continually open, of one who, standing as it were at the centre of the vast sphere, constantly surveyed the whole with His calm, clear, steady eye, and only spoke what He had first beheld, as He said to Nicodemus, "We speak that we do know, and testify that we have seen" (John iii. 11)

3. *The authority of His teaching.* That our Lord's words were possessed of a power which did not belong to common

men was a circumstance which occasioned widespread observation and remark. There did not appear to be a solitary realm in the wide universe in which His all-commanding voice did not reign supreme. Not the kingdom of nature; for the winds and the waves heard Him and were still (Matt. viii. 26; xiv. 32). Not the world of humanity; for sickness and disease fled at His command (Matt. viii. 8). Not the empire of devils; for even these recognized in Him the authority and power of a master (Mark i. 27; Luke iv. 36). Not the dark Hadean region of the dead; for the grave gave up its tenant when He said, "Lazarus, come forth!" (John xi. 43). The same singular property of authoritativeness and power belonged to Christ's words in the innermost and least accessible domain on earth, that of the conscience. Always and without visible effort, without hesitation or uncertainty, Christ's teaching addressed itself to the inner man. When Christ spoke, men listened with their consciences. That is to say, men's consciences recognized the authority with which He spake, which they never do with simply human teachers. Even when pricked in their hearts under the preaching or teaching of Christ's ambassadors, they do not fail to distinguish between the message and the messenger. But no such distinction was ever made between Christ and His words. It was Christ's authority men owned in the teaching to which they listened. The influence which was borne in upon their spirits, and which they felt themselves unable to resist, was an influence which proceeded directly from Christ. And to this day the words of the Lord Jesus are the only words on earth that possess this remarkable peculiarity of going straight to the consciences of men.

4. *The spirituality of His teaching.* Here the divergence between our Lord and other teachers becomes inexplicable

on other grounds than that of His divinity. It is sometimes alleged that much of our Lord's teaching had been anticipated by earlier philosophers and moralists; and it is unnecessary to deny that our Lord has, as it were, taken up and republished with His authority sundry precious truths that had been previously known; but, on the other hand, it is just as easy to show that in respect of lofty spirituality, world-embracing universality, and absolute originality, Jesus of Nazareth enunciated truths not only of which the world had previously no conception, but beyond which the world has never yet been able to advance.

(1) On the subject of the *Deity*, He proclaimed the absolute unity, spirituality, and holiness of God, saying, "Hear, O Israel, the Lord our God is one Lord" (Mark xii. 29); "God is a spirit" (John iv. 24); and "Your Father which is in heaven is perfect" (Matt. vi. 48), adding in this last announcement a revelation of the character of that invisible and ineffable Deity by teaching men to call Him Father (Matt. vi. 8, 9),—a discovery which Baur does not hesitate to recognize as entirely original, calling it the new principle of the religious consciousness which Christ established.

(2) On the subject of *Man*, He affirmed that a man, as to his nature, consisted not alone of a body, but also of a soul, which would exist even after it was separated from the body (Matt. x. 28; Luke xii. 4—5); that, as to essential worth, a man's character depended not upon the magnitude of His outward estate but upon the quality of His inner life (Luke xii. 15); that, as to moral condition, the heart of man was radically corrupt and depraved (Matt. xv. 19), though capable by means of a new birth of being regenerated and renewed (John iii. 4); that man, as a moral subject, was already guilty and condemned (John iii. 18),

and therefore in a lost condition, out of which He could be saved only by the grace of God and the atoning work of Christ (John iii. 16); and that man was destined, in so far at least as He chose to avail himself of the provisions of salvation, to rise to the enjoyment of an endless existence in holy felicity (John v. 24; xvii. 3).

(3) On the subject of *Morality*, Christ taught that the divine law required something more than mere external obedience, even inward purity of heart and mind (Matt. v. 20, 22, 28; vi. 1, 18; Mark vii. 8, 9, 15, 23); that the first and greatest commandment in the law, as well as the mainspring and fundamental principle of all morality, was the supreme love of God reigning and ruling in the heart (Matt. xxii. 37); that along with this the love of one's neighbour (Matt. xxii. 39), not excluding, but rather comprehending, one's enemies (Matt. v. 43, 48), constituted the sum of human duty; that the operation of these two principles of action, the observance of these two rules of duty, would lead to the production of those virtues in which true moral greatness consisted, such as meekness (Matt. v. 38, 42), forgiveness of injuries (Matt. v. 43, 46), sympathy with and kindness towards the suffering (Luke x. 30, 37), humility and condescension (Mark ix. 35; John xiii. 14), self-denial and consideration of others (Matt. xvi. 24, 25); and that in the practice of these and kindred virtues the human soul would attain to true happiness (Matt. v. 2, 8; xi. 28, 30).

(4) On the subject of *Salvation* He unfolded a scheme which had never before entered into the human mind that the Divine Father Himself had so loved the world as to give His only-begotten Son, that whosoever believed on Him might not perish but have everlasting life (John iii. 16), that He, the Son of man, had come not to be

ministered unto but to minister, and to give His life a ransom for many" (Matt. xx. 28), that whosoever ate His flesh and drank His blood should have eternal life, and be raised up at the last day (John vi. 54), and that every one who confessed Him before men should in turn be confessed by Him before His Father in heaven (Matt. x. 32); pregnant utterances which may be said to contain the sum of all that He taught concerning sinful man's reconciliation with a holy God. (Cf. on the subject of Christ's teaching, Volkmar, "Die Religion Jesu," chap. ii., pp. 67—71; Ernest Naville, "The Christ," Lect. II.; "Ecce Homo," pp. 180 *et seqq.*; Young, "The Christ of History," Book II., Part iv., pp. 78—137).

IV. THE SUPERNATURAL WORK OF JESUS OF NAZARETH.

1. *His atoning death.* That Jesus of Nazareth was put to a shameful death is one of the facts of human history. That this was the result of the apprehensions excited in the minds of the dominant parties in the Jewish state through the popular enthusiasm awakened by Christ's ministry is no less certain. "‘There will yet be a real insurrection,’ said the Roman party (the Herodians), ‘with this preaching of the near approach of the Kingdom of God.’ ‘No!’ exclaimed the Pharisaic hierarchy; ‘the people will no more lift the sword, will learn even to love the Romans, will bow themselves and become betrayers of the promises of our God. He must fall, or our kingdom, *i.e.* the hope of the people, will perish.’ And they crucified Him" (Volkmar, "Die Religion Jesu," chap. ii., pp. 74, 75). And exactly this would have sufficed to explain the black tragedy of Golgotha had Jesus of Nazareth been only a man. But while noting that such were the externally visible forces

arrayed against Christ (Matt. xxii. 16; John xi. 48; xix. 12), the evangelists and apostles trace the crucifixion back to an entirely different reason, viz., the free determination of Christ Himself to die for the sins of men (Matt. xx. 28; John x. 17, 18; Rom. v. 6—8; Gal. i. 4; Eph. v. 2; Phil. ii. 8); and this, it must be granted, is at least in perfect harmony with the previous hypothesis of an incarnation (cf. Part II., chap. i.)

2. *His spiritual kingdom.* Though Jesus Christ wrote nothing and spent the brief period of His public ministry principally in conversing with men, though it might even be said that "He exerted influence less upon the understanding by means of words than upon the soul through the might of His personal appearing" (Reuss, "Geschichte der heiligen Schriften des Neuen Testaments, Book I., § 27), yet the principles He enunciated clearly pointed to the establishment of a new society or kingdom on earth, such as had never before entered into the mind of legislator, reformer, philanthropist, or philosopher to conceive, and far less to hope to realize—a Kingdom of Heaven, a Kingdom of God, a Kingdom of Truth, which should consist of souls in whom the truth, love, and purity of God, as revealed in and through Christ, reigned,—a kingdom which, though small and apparently feeble in its beginnings, should ultimately draw all nations within its fold, uniting them into one holy brotherhood, in defiance of all disuniting forces, and enduring from the time then present to the end of the ages. It may be urged that this kingdom has not been realized; but it as certainly was pre-contemplated by Christ that for the perfect accomplishment of His great idea not a few years only or even centuries would be required, but the entire procession of the years till the close of time; while the amount and degree of success that has up to the

present moment attended Christianity is sufficient to warrant the expectation that the insignificant grain of mustard seed which Jesus of Nazareth dropped into the soil of Palestine nearly twenty centuries ago will eventually become a tree overshadowing the globe. "Is this great idea, then, which no man ever before conceived, the raising of the whole human race to God, a plan sustained with such evenness of courage and a confidence of the world's future so far transcending any human example,—is this a human development? Regard the benevolence of it as a work re-adjusting the relations of God and His government with men, the cost of it, the length of time it will cover, and the far-off date of its completion—is it on this scale that a Nazarene carpenter, a poor uneducated villager, lays out His plans and graduates the confidence of His undertakings? There have been great enthusiasts in the world, and they have shown their infirmity by lunatic airs, appropriate to their extravagance. But it is not human, we may safely affirm, to lay out projects transcending all human ability, like this of Jesus, and which cannot be completed in many thousands of years, doing it in all the airs of sobriety, entering on the performance without parade, and yielding life to it firmly as the inaugural of its triumph. No human creature sits quietly down to a perpetual project, one that proposes to be executed only at the end or final harvest of the world. That is not human but Divine" (Bushnell, "Nature and the Supernatural," chap. x., p. 233).

3. *His influence upon the world.* As Jesus of Nazareth is the soul and centre of Christianity as a religion, so whatever influence the latter may have exercised upon the world outside the limits of His Church may fairly be ascribed to the former. "To appreciate the work of Christ," says an eloquent French lecturer, "it will not suffice to study what

took place eighteen centuries ago ; it will be necessary to study what has taken place *during* these eighteen hundred years, and what is still taking place to-day" (Naville, "The Christ," p. 179). Now it is undeniable that the introduction of the religion of the Crucified amongst mankind has produced and is still producing changes upon the face of society which it is too much to think would have been effected had Christ been a deified hero rather than an exalted God-man. Volkmar ("Die Religion Jesu," chap. i., pp. 26—27) has demonstrated with admirable skill and lucidity how in the old world, prior to the advent of Christ, humanity, under the absolute determination and bias of nature as a principle, fell asunder into the most appalling moral and religious, social and political disintegration, nation arraying itself against nation, and class struggling against class, the man of might, the Kaizar of the old world, domineering over and enslaving the rest of mankind, the most abominable laxity of morals prevailing amongst all classes of society, resulting everywhere in the degradation of woman, even science only constituting herself an handmaid to superstition, and polytheism being declared the universal religion. The same writer also furnishes a sketch of the results which in the course of time have been achieved by the religion of Jesus, the slow but gradual, and it may now be added, almost universal extinction of slavery, conjoined with the tardy but at length world-wide recognition of the doctrine of man's equality with man, the abolition of polygamy, at least among Christian nations, the proclamation of the sanctity of marriage, and the elevation of woman to her place by the side of man as his consort and friend. The school, too, "the right sort of school, the people's school," he exclaims, "has first built itself upon the territory of Christendom, and near by the Cross, and only through the Cross can become

that after which it strives, whilst otherwise, *i.e.* apart from the Cross, all its endeavours lose themselves in contemptible frivolities, in insignificant details, and in absolute vanities ;" nay even "natural science has first upon Christian soil been able to become what it has become" (*Ibid.*, chap. i., pp. 32—35). Then in the region of morals it is Christianity alone that has taught men to regard themselves as brothers, to distinguish between a morality which is purely superficial and one which is essentially interior and spiritual, and to regard wickedness as something shameful and to be avoided for its own sake. In short, it is by no means extravagant to say that modern civilization, with all its enlightenment, culture, philanthropy, enterprize, social progress, and political aspiration is the legitimate out-growth and development of the fundamental principles that were planted in the soil of humanity some nineteen centuries ago by Jesus of Nazareth, the Incarnate Son of God (cf. Naville, "The Christ," Lect. VI., pp. 113—143; Oosterzee, "The Image of Christ," pp. 432—435).

PART III.

*THE DIVINITY OF JESUS IN POST-
INCARNATE EXALTATION.*

CHAPTER I.

THE EXALTED GOD-MAN AS THE LORD OF GLORY.

THE Pre-existent Son of God, having emptied Himself of His divine form or God-equal condition, became incarnate in the person of Jesus of Nazareth. Being found in fashion as a man He further humbled Himself by becoming obedient unto (or, as far as to) death, even the death of the cross. Resting one whole day and two nights in the tomb of Joseph, on the second morning after His crucifixion and interment He arose from the grave. The question, therefore, naturally at this point presents itself, What then? Did the resuscitated God-man simply resume the broken thread of His former incarnate life? was His manner of existence in all respects a continuation of that which the tragedy of Golgotha had interrupted? Did He once more re-collect the scattered band of His disciples and return to the old intercourse of love and friendship He had maintained with them before the fatal night of His apprehension? It is the testimony of all the four Evangelists, of the historian of the Apostolic Church, and of the Epistle writers generally, notably of Paul, that the risen Jesus showed Himself alive after His passion, by many infallible signs, but that neither was His outward form exactly the same as it had been prior to His crucifixion, nor was the manner of His life but a repetition of that which it previously had been; on the contrary they agree in repre-

sending that the corporeal frame which He wore subsequent to the resurrection, while identical with that which had been nailed to the tree and pierced by the soldier's spear (John xx. 20, 27; Luke xxiv. 40), nevertheless existed in a different form, ἐν ἑτέρῃ μορφῇ (Mark xvi. 12), being spiritualized and glorified, so that it possessed powers and manifested properties which pertain not to ordinary bodies, *e.g.*, the power of rendering itself visible or invisible at the will of its owner (Luke xxiv. 31, 36; John xx. 19); the power of passing through material obstructions, such as doors or walls (John xx. 26); and the power of reversing or suspending, for itself at least, the otherwise all-dominating law of gravitation (Acts i. 9). They also indicate that while our Lord for a brief season resumed familiar intercourse with His disciples, "speaking to them of the things pertaining to the Kingdom of God" (Acts i. 3), it was not precisely on the old footing, or on the old terms or conditions, His appearances to His disciples being only occasional, and for the most part sudden and mysterious (John xxi. 4, 12). They further unite in affirming that the glorification which commenced with the resurrection culminated, after an interval of forty days, in a formal departure from this sublunary scene by means of a visible ascension to the right hand of the Father, where He now sits and reigns as the Lord of Glory, as the Head of the Church, as the Sovereign of the universe, and as the future Judge of men. And such representations of the post-resurrection life of Jesus, it must be evident, while altogether extravagant and fanciful on the assumption that He was merely a man, or even the most exalted of creatures, are perfectly harmonious on the hypothesis that He was "God manifest in the flesh." The first of them, that which portrays the exaltation of the risen God-man, and depicts

His session at the right hand of the Father as the Lord of Glory, will form the subject of examination in the present chapter, and, as in the preceding parts and chapters of this essay, it will be convenient to begin with the self-witness of Jesus, to pass on to the testimony of the Evangelists, and to close with the doctrine of the Apostles.

I. THE SELF-WITNESS OF JESUS CONCERNING HIS EXAL-
TATION AS THE LORD OF GLORY.

1. *In the Synoptists.* In the first three Gospels the allusions by Christ to His post-resurrection glory, if comparatively scanty and for the most part indirect, are by no means unimportant or obscure.

(1) In the Sermon on the Mount appears at least a veiled reference to a future day—*ἐν ἐκείνῃ τῇ ἡμέρᾳ*—obviously at the end of time, when He should say to all workers of iniquity, “Depart from Me;” language which, while probably not understood at the moment by Christ’s hearers, was nevertheless by Christ Himself intended to point to His post-mundane and post-temporal existence (Matt. vii. 22).

(2) The frequent mention of another “coming of the Son of man” (Matt. x. 23; xvi. 27; xxiv. 3) implied a departure from the earth and a subsequent return, if first and metaphorically at the destruction of Jerusalem, yet also finally and literally at the close of the present dispensation. In a later chapter will be pointed out the bearing of these and similar self-utterances of Jesus on the doctrine of the Second Advent; in the meantime they are cited solely as showing that Christ entertained the expectation of continued existence after leaving this terrestrial scene.

(3) The invariable association of the term "glory," δόξα, with His re-appearance on the earth (Matt. xvi. 27; xxiv. 30; xxv. 31; Mark viii. 38; xiii. 26; Luke ix. 26; xxi. 27), and the designation of that glory as the glory of His Father (Matt. xvi. 27; Mark viii. 38), in more than one instance also as "His glory" (Matt. xix. 28; xxv. 31; Luke ix. 26), scarcely leave room for doubt that Christ confidently cherished the persuasion that, on removing from this sublunary sphere, He should re-ascend to heaven, to be re-invested, in the character and capacity of God-man, with that Divine Doxa or "Form of God" out of which He had descended at the Incarnation.

(4) The hope thus indirectly expressed was, at least on one occasion, viz., before the high priest, openly affirmed (Matt. xxvi. 64), when, after avowing Himself to be "the Christ, the Son of God," He directed His accusers to an event which He declared to be just on the eve of its accomplishment, saying, "Henceforth" (ἀπ' ἄρτι = from now onwards) "ye shall see the Son of man sitting at the right hand of power,"—language which, besides drawing attention to the contrast which would eventually appear between Christ's then position as a supposed criminal before His judges, and His immediately impending dignity when not He but they would be the judged, and not they but He would be the judge, in the directest and most emphatic terms claimed for Him the honours of divinity (cf. Weiss, "Bib. Theol.," § 19, *d*; Gess, "Christi Person und Werk," vol. i., p. 177).

(5) The last allusion to His post-incarnate exaltation happened on the resurrection day, when He expounded to the two Emmaus travellers the necessity of His death as the fore-appointed pathway to His heavenly glory: "Behoved it not the Christ to suffer these things, and to

enter into His glory?" (Luke xxiv. 26), where the term "His glory," whether comprehended in all its fulness by the listeners or not, could have had no other import in the Speaker's lips than had pertained to it prior to His death; from which it is apparent that the Christ of the synoptists, both antecedent to the crucifixion and subsequent to the resurrection, anticipated a return to the pre-existent glory out of which He had proceeded on His errand of salvation to a lost world. If, either before the death or after the resurrection, there is no distinct reference to a visible ascension, it can just as little be inferred that our Lord regarded His "entering into glory" as synchronous with His death, or at least as taking place immediately subsequent to the resurrection (Kinkel and others).

2. *In the Fourth Gospel.* Here the self-utterances of Jesus concerning both the fact and the nature of His post-temporal exaltation are more numerous as well as more decisive. The observations addressed to Nathaniel (i. 5) and to Nicodemus (iii. 13) are sometimes cited, though incorrectly, as pointing to the ascension.

(1) The first clear reference to His future existence was probably made in the second year of His ministry, at the time of the Galilean crisis, when to His stumbling disciples He exclaimed, "What then if ye should behold the Son of man ascending up where He was before?" (vi. 62), an ejaculation which unmistakably directed those to whom it was addressed to a perceptible phenomenon, viz., to a visible ascension (Luthardt, Godet, Gess, Westcott, and others), although it did not exclude a latent allusion to Christ's elevation on the cross (Meyer), as the preparatory step towards, and, in fact, as the initial stage in that subsequent external glorification.

(2) The second reference, which was not so clear as the

first, occurred at the Feast of Tabernacles, about six months before the crucifixion, "Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come" (vii. 33, 34). That this dark saying was not a mere announcement of His departure from the world by death His Jewish listeners were at no loss to perceive. After first surmising that He intended to leave them and play the Messias rôle among the Jews of the dispersion, a conjecture which was scarcely made when it was rejected as unsatisfactory, they arrived at the conclusion that Christ's language contained some unfathomed, and perhaps unfathomable, meaning, which lay beyond the limits of their comprehension (ver. 36). What that meaning was Christ indicated by describing His withdrawal from them as a going unto the Father that had sent Him, *καὶ ὑπάγω πρὸς τὸν πέμψαντά με* (ver. 33), *i.e.*, as a returning to the pre-temporal condition of existence out of which He had proceeded at the time of His historical appearing. He was altogether silent as to how that departure should be effected. He even left it undetermined whether His returning to the Father should be attended by a putting off or a retaining of the human nature He had assumed. Simply He emphasized the fact that on going away He should not cease to be, but should remain possessed of a conscious personal existence.

(3) Recurring to the same mysterious utterance on the following day, He not only reiterated the fact of His departure, saying, "I go away," *ἐγὼ ὑπάγω* (viii. 21), but advanced a step towards its elucidation by connecting it with His impending crucifixion, adding, "When ye have lifted up the Son of man, then shall ye know that I am He" (viii. 28), by describing it again, at least by implica-

tion, as a returning to the Father who had sent Him (viii. 42), and in particular by characterizing it as the culmination of that glorification which even from the beginning He had received from the Father (viii. 54); it being impossible to restrict the general statement, ἔστιν ὁ πατήρ μου ὁ δοξάζων με, "My Father is He who glorifies Me," to this or that particular act of the kind specified by the verb, the participle with the article preceding denoting habitual, continuous doing, and referring to the whole course of the divine glorification which expressed itself through the works wrought by, the divine testimonies given to, and the final exaltation conferred on, the Son (cf. Meyer, *in loco*).

(4) On the day of the triumphal entry, when Philip and Andrew reported to Him the request of the Greeks who desired to see Him, He reverted to this aspect of His approaching departure, exclaiming, "The hour is come that the Son of man should be glorified" (xii. 23). To suppose that Christ in this lofty utterance contemplated nothing more than the renown which in future should accrue to Him through the diffusion of the Gospel and the submission of the Gentiles to His Name (Lucke, Reuss), besides being a purely arbitrary interpretation of our Saviour's language, neither harmonizes with those declarations of this Gospel, in which the term δόξα manifestly points to a personal exaltation (xvii. 1, 5, 24), nor accords with the present context, which shows that Christ was thinking of a transition from an earthly and temporal to a celestial and eternal condition of existence (xii. 25, 26). And although it cannot be admitted that the entire passage in which these words occur is neither more nor less than an unhistorical mixture or ideal blending (Strauss, Baur, Keim) of the synoptical accounts of the transfiguration glory and the Gethsemane

conflict, it can as little be questioned that the Saviour's utterance pointed to both of these events—first to the death, which began in the soul agony experienced in the garden, and which, when accomplished on the cross, was as a crown of glory to Him who had come forth to be the High Priest of salvation for a guilty world; and secondly to the exaltation, of which the transfiguration was a foretaste (Meyer, Godet, Alford, and others), to the glory of the heavenly and divine condition out of which He had descended and into which He was about to return. Nor must the words be confined to the fact of that ascension, but extended to all that for Christ the glorified condition embraced; so that the glory of the Son of man must be viewed as consisting “first and chiefly in what the Lutheran dogma understands by the term *exaltatio*, in the *δοξασμὸς τοῦ υἱοῦ ἐν τῷ πατρὶ* (xiii. 32; xvii. 5); then, as the result of that, in the communication of the Spirit (vii. 39); and finally, as the consequence of these, in the higher activity among mankind of the exalted Son of man” (*vide* Tholuck, *in loco*).

(5) Once more, at the supper table, Christ resumed the sublime theme of His approaching glorification, and in nearly the same words as on the previous occasion, “Now is the Son of man glorified” (xiii. 31), making frequent mention of His going away, *ὑπάγω* (xiii. 33, 36; xiv. 4, 28; xvi. 5, 10, 16), of His proceeding on a journey, *πορεύομαι* (xiv. 3, 12, 28; xvi. 7, 28), of His departure from the world *ἀπέρχομαι* (xvi. 7), explicitly defining what He meant as a returning to the Father's house (xiv. 2, 3), the Father's presence (xiv. 28), the Father's glory (xvii. 5, 24); and although His hearers did not perfectly comprehend the rich significance of these mysteriously lofty announcements (xiii. 36; xiv. 5), perhaps discerned in them nothing but ominous hints of impending sorrow, it is certain that in Christ's

mind they were intended to disclose the fact of His immediate withdrawal from the earth, to the glory out of which He had lately come,—the glory which He had with the Father before the world was (xvii. 5, 24); which glory, again, was not mere celestial blessedness, but participation in the whole fulness of the divine life (xvii. 21) and love (xvii. 24) (cf. Gess, "Christi Person und Werk," p. 174); and when further along with this it is remembered that Christ had even in this Gospel more than once foretold His resurrection from the dead (ii. 19, 22; x. 17, 18), it will be seen that His language must be held as asserting not the return of His Godhead alone to its pre-existent "form," but the glorification of His humanity as well, *i.e.*, the exaltation of His divine-human personality to heavenly majesty and power. At the same time there is no specific statement made as to the precise manner in which the glorification was to be accomplished. Beyond reiterating that the exaltation should begin at the cross, and with the cross, it permits the veil to hang as yet before the stages that should follow after.

(6) The last allusion to His departure was on the occasion of His interview with Mary on the morning of the resurrection, "Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God" (xx. 17). Here nothing can be plainer than that Christ did not regard His ascension as synonymous with His resurrection, or the resuscitation of His corporeity to a state or form of existence in keeping with the heavenly life (Weiss, "Bib. Theol. of the New Testament," § 19, c, 5); and unless the view be entertained that Christ's ascension signified His disappearance after the interview with Mary terminated (Kinkel, Baur,

Hilgenfeld, Ewald),—a principle of interpretation which would make as many different ascensions as there were disappearances of the Risen Saviour,—it must be held that Christ's language (*ἀναβαίνω* = I am ascending, the initial step in His exaltation having already taken place) points not to a mere discontinuance of further appearances to His disciples (Weiss, § 154, c, 7), but to a formal and final departure from the earth, if not to a corporeal and visible ascension.

II. THE TESTIMONY OF THE EVANGELISTS CONCERNING CHRIST'S EXALTATION AS THE LORD OF GLORY.

1. *Of the Synoptists.* What the Saviour so often and so emphatically, both before His crucifixion and after His resurrection, affirmed would take place, *viz.*, His departure from the world and His return to the Father, two at least of the first three evangelists concur in alleging actually did take place.

(1) Mark, whose report was, in all probability, derived from Peter, who had been an eye-witness of the Lord's post-resurrection life, records that "the Lord Jesus Christ"—a term of reverence now used for the first time in his narrative, because now for the first time does the discourse concern the Glorified Christ—"after He had spoken unto them"—*i.e.*, His disciples, not necessarily immediately after the words just preceding had been uttered (Alford), but after His communications generally had been finished—"was received up into heaven, and sat down at the right hand of God" (Mark xvi. 19). From what particular spot the ascension took place is not mentioned, although certainly it was not from the room in which He appeared to the eleven as they sat at meat (Strauss, Baur); but that an

actual local transference of the Risen Saviour from earth to heaven occurred, is the precise significance of the words ἀνελήφθη εἰς τὸν οὐρανόν. Even should the paragraph containing them (xvi. 9—20) be pronounced an interpolation or appendix by a later hand than that of Mark (Griesbach, Fritzche, Credner, Gess, Alford), which, however, does not appear satisfactorily made out (cf. Ebrard, "Gospel History," § 117; Bleek, "Introduction to the New Testament," vol. i., § 111), there is no good ground for supposing that it does not exactly represent the traditional account of the event with which Mark and his readers were familiar.

(2) The narrative of Luke, besides stating that the ascension took place from Bethany, describes the farewell scene. Lifting up His hands and blessing His disciples, it came to pass that, while He blessed them, "He parted from them, and was carried up into heaven" (Luke xxiv. 50, 51). The phrase is different from that which the same writer employs to express the instantaneous disappearance of the Risen Lord—καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν, "and He vanished out of their sight," *lit.*, became invisible from them, *i.e.*, by mysteriously and suddenly withdrawing from their view (xxiv. 31). The action depicted by the former phrase is rather that of an upward movement through the clear sky—δέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν, "He stood apart from them," *i.e.*, stepped back from them, "and was borne aloft towards heaven." And this account the author repeats and confirms in the beginning of his second treatise, the History of the Apostolic Church (Acts i. 9), adding that while the astonished disciples looked up steadfastly into heaven, as He vanished from their sight, "behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into

heaven, shall so come in like manner as ye beheld Him going into heaven" (i. 11),—language testifying in the plainest and most direct fashion to the fact of a visible ascension.

(3) The silence of the first evangelist as to any visible ascension has been urged against the credibility of this part of Gospel History (Strauss, "Leben Jesu," ii., p. 660; Weiss, "Bib. Theol. of the New Testament," § 19, c, 5; "Supernatural Religion," vol. iii., p. 470); but unless it can first be demonstrated that the biographers of Jesus distinctly contemplated a complete narrative of every incident in Christ's career, it will not be safe to found any inference on an omission which may have been accidental, or, if designed, may have been occasioned by something other than "undeniable ignorance." Though perfectly aware of the fact of Christ's ascension, Matthew may have deemed it a point lying beyond the scope of His Gospel History, may in fact, like Luke, have regarded it as the proper commencement of the Apostolic History, and accordingly omitted it from his narrative, though Luke, who apparently strove after the greatest possible completeness, inserted it in his (Steinmeyer, "The Passion and Resurrection History," II., § iii. 3 [6]); or he may have viewed the ascension simply as a scene in the resurrection glory of Jesus, and therefore not as calling for separate notice (Canon Spence on Acts i. 9—11, in Schaff's "Popular Commentary on the New Testament"); or he may even have considered it as directly implied in the Saviour's promise to His disciples, "Lo! I am with you always, even unto the end of the world," "since it could not have been unknown to any Christian at that time that Christ was no longer with His people 'in the flesh,' but had ascended to heaven" (Ebrard, "Gospel History," § 102).

2. *Of the Author of the Fourth Gospel.* The so-called silence of this Evangelist as to Christ's ascension is more apparent than real. It is undeniable that he does not, like Luke, depict the farewell scene; yet it is impossible to peruse his Gospel with care without perceiving that He was perfectly aware of the fact of an ascension. Not only does he record the self-utterances in which Jesus, antecedently to His death, anticipated His departure from the world and His exaltation to the glory of His Father, but he explicitly mentions that glorification of the Risen One as having been, at the time when he wrote, an accomplished fact (vii. 39; xii. 16); and if, as has appeared in the preceding section, the language of Jesus, both prior to His crucifixion and after His resurrection, pointed to an external phenomenon, it will be difficult to show that the writer was unacquainted with any such occurrence as a visible ascension, and as a consequence hopeless to dream of establishing anything like a fundamental divergence on this important topic between the author of the Fourth Gospel and the synoptical narrators.

III. THE DOCTRINE OF THE APOSTLES CONCERNING CHRIST'S EXALTATION AS THE LORD OF GLORY.

1. *The Doctrine of James.* In defining the object of the Christian's faith, the writer designates the Lord Jesus Christ as "*the Lord of Glory,*" τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης (ii. 1). As the term "Lord," κυρίως, proclaims the supreme divinity of Him who historically appeared as Jesus Christ, so the clause τῆς δόξης announces that at the time when the author wrote He was exalted to the full possession of the divine glory (cf. Weiss, "Bib. Theol. of the New Testament," § 52, c),—not simply of

that glory which God has promised to them that love Him (ver. 12; cf. Beyschlag, "Die Christologie des Neuen Testaments," p. 118), but of that glory which is "the specific element of the life of God" (Gess, "Christi Person und Werk," vol. ii., p. 25). In fact, the three terms, "Lord," "Jesus Christ," "of glory," correspond with the three successive forms in which the Saviour has existed,—the first to His pre-existent divinity; the first conjoined with the second to His incarnate or historical appearance; the third added to the two preceding to His post-incarnate exaltation.

2. *The Doctrine of Peter.*

(1) In the Acts of the Apostles, at least four times allusion is made to the exaltation of the risen God-man. On two occasions it is characterised as a lifting up, *ὑψωθείς* (ii. 33), and *ὑψώσε* (ver. 31), an expression which Christ used to designate His elevation on the cross to death (John iii. 14), and through the cross to heavenly glory (John xii. 32), but which, as employed by Peter, the context shows to refer exclusively to the latter of these events, in both instances being mentioned as occurring after the resurrection. In both instances also is the exaltation represented as having been effected, *τῇ δεξιᾷ τοῦ Θεοῦ* (ii. 33), *τῇ δεξιᾷ αὐτοῦ* (v. 31), *i.e.*, by the right hand of God, in contrast to the hand of man (cf. ii. 23; v. 30), by whom He had been crucified and slain, the reference of the clause not being to the locality of Christ's exaltation, as in 1 Pet. iii. 22, though this is indicated in another place, when it is said, "whom the heavens must receive" (iii. 21), but to the agency through which that exaltation was accomplished; while the visibility of the latter would seem to be hinted at in the words, "Unto the day that He was received up from us," *ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν* (i. 22). That there is here no knowledge of a visible ascension (Weiss,

“Bib. Theol.,” § 39, *b*) it will be hard to maintain in face of the following considerations:—(*a*) the similarity of Peter’s language to that of Mark (xvi. 19) and Luke (xxiv. 51), both of whom describe a perceptible phenomenon; (*b*) the definition of a certain day which was as conspicuously marked by His departure as that of His first appearance on the banks of Jordan had been signalized by His baptism, which would scarcely have been correct had He simply vanished from the sight of His disciples, as He had usually done during the forty days; (*c*) the adoption of a different form of expression from that selected by Luke to describe our Lord’s action of suddenly rendering Himself invisible (Luke xxiv. 31; *vide supra*, p. 207); and (*d*) the probability that, in the absence of a formal departure by means of a visible ascension, the apostles would have been, at least for some considerable time, uncertain whether our Lord had finally taken leave of earth, or whether He might not at any moment return as He previously had done, of which uncertainty, however, there is no trace in their writings.

(2) Equally emphatic is the First Epistle in asserting both the fact of the ascension and its visibility. Beginning with a joyous anthem in praise of God for “the resurrection of Jesus Christ” (1 Pet. i. 3), the apostle affirms that the God who raised up Jesus “gave Him glory” (i. 21), *i.e.*, conferred on Him the divine doxa for which before His death He prayed, so that now, as God-man, He is on the right hand of God, ἐν δεξιᾷ τοῦ Θεοῦ (1 Pet. iii. 22), not, however, as the possessor of a purely communicated glory, a sort of second-hand divinity (Beyschlag, p. 112; Weiss, § 39, *b*, *c*), but as one to whom belonged the glory for ever and ever (1 Pet. iv. 11). That this exaltation to God’s eternal glory (1 Pet. v. 10) was effected by means of a

visible ascension seems the natural inference from the statement that, after His resurrection, He went into the heavens, *πορευθεὶς εἰς οὐρανόν* (1 Pet. iii. 22), the verb, as in ver. 19, indicating a local transference, not, however, as there to the subterranean region of imprisoned spirits, but to the realms of the upper air, and not as there in the disembodied spirit, but in the risen body.

(3) The Second Epistle acknowledges (i. 16) that Peter in the first had made known the power and coming of our Lord Jesus Christ, the power, *δύναμις*, being the honour and glory, *τιμὴ καὶ δόξα*, of which, on the Holy Mount of Transfiguration, He had received a foretaste.

3. *The Doctrine of Paul.* That this accords in its main outlines with what has been already shown to be the teaching, not alone of Peter but likewise of two at least of the evangelists, and even of Christ Himself, a careful scrutiny of his orations and letters will evince.

(1) That Paul asserts the continued existence of the risen Jesus in a supra-mundane condition of celestial and divine glory is abundantly declared. Not only does Luke, in the Acts of the Apostles, relate that the glorified Jesus appeared to Saul of Tarsus on the way to Damascus (ix. 5, 17), as shortly before He had appeared to Stephen in the council, who, looking up steadfastly into heaven, "saw the glory of God and Jesus standing on the right hand of God" (vii. 56), but Paul himself repeatedly affirms that what Luke reports was correct, that he had personally gazed upon the risen and exalted Son of man who had appeared to him in a glorious form of heavenly and divine majesty (xxii. 7, 10, 14; xxvi. 14, 15; 1 Cor. xv. 8). "He says so, indeed, not literally, but throughout he expresses the idea that the Risen One had appeared to all exactly as to himself, that is, in heavenly majesty, throned

at the right hand of power ;” “ and the Apostolic History, according to Luke, every time expressly speaks of a radiance (*licht-glanz*) appearing from heaven, out of which the Risen One spoke to him” (Volkmar, “*Die Religion Jesu*,” pp. 90, 91). And the same thought Paul continues to re-assert in his epistles, viz., that the God-man, after His resurrection, passed into a new form of existence, re-entered, in fact, upon the full possession, *quâ* God-man, of that glory of which He had voluntarily divested Himself in becoming incarnate ; representing Him in this new condition of post-incarnate exaltation as “ the Lord of glory” (1 Cor. ii. 8 ; 2 Thess. ii. 14), *i.e.* as the Divine Possessor of that glory which belongs originally to the One True God (Rom. i. 22 ; v. 2),—a designation, however, which is not to be restrained exclusively to the exalted Saviour (Weiss, “*Bib. Theol. of New Testament*,” § 76, *d*), or interpreted as signifying that then for the first time did Christ become partaker of this glory (Beyschlag), but must be held as belonging to Him also in His incarnate condition (Gess, Alford), and as pointing out His essentially divine nature (Olshausen) ; and, in accordance with this magnificent conception, depicting Him as “ sitting on the right hand of God” (Rom. viii. 34 ; Eph. i. 20 ; Col. iii. 1), *i.e.* as one sharing with the Absolute Deity, on express terms of equality, in the majesty and glory of the divine government.

(2) That Paul conceives of the glorification of the Risen God-man as having been effected by the power of God (Eph. i. 20 ; Phil. ii. 9), while harmonising with the doctrine of Peter, can no more than that be pressed to teach that the glory to which Christ was exalted was essentially a derived and communicated glory, since the transition to the glorified state is by the apostle also exhibited as a voluntary, self-originated act on the part of

Christ (Eph. iv. 10), who, having first descended from the heavenly world in order to die, now, after His resurrection, ascends thither to re-assume His pre-temporal glory and dominion.

(3) Nor can the apostle's language be so handled (Weiss, "Bib. Theol. of the New Testament," § 78, *a*, 2) as to make it exclude, what it so manifestly includes, the idea of a visible ascension; for, according to it, the risen Christ was "received up into glory," ἀνελήφθη ἐν δόξῃ (1 Tim. iii. 16), and was "set" by God "at His own right hand in the Heavenly Places" (Eph. i. 20), the distinctly local expressions ἐκάθισεν and ἐν δεξιᾷ tending to invalidate the vague and idealistic notion of a mere *status cælestis* (Harless), and almost necessarily obliging us to think of an external bodily exaltation (cf. Ellicott, *in loco*).

4. *The Doctrine of the author of the Hebrews.* In this Epistle special emphasis is laid upon the three already mentioned points.

(1) The risen Saviour is declared to be now in glory, to have "passed through the heavens" (iv. 14), to have "entered within the veil" (vi. 20), to have been made higher than the heavens (viii. 26), and to be now seated on the right hand of the throne of the Majesty in the heavens (i. 3; viii. 1; x. 12; xii. 2); language which can have no meaning if it does not signify that the once crucified but risen Saviour still exists in a super-terrestrial realm of heavenly glory, where He exercises with God the Father a joint government of the universe (cf. Delitzsch *in loco*).

(2) Exactly as the preceding writers teach, this author represents the exaltation of the incarnate Son of God as the work of the Father (vii. 26, 28), His "passing through the heavens" and "entering within the veil" being con-

ceived of as acts connected with His high-priestly office, to which He had been appointed by the Father, without whose authority He would not have undertaken to discharge its functions (v. 4, 5, 6). At the same time more than the preceding writers does the present author set in bold relief the regal freedom of this Divine Priest in all His movements subsequent to the offering up of Himself to purge our sins, portraying Him as "by His own blood entering into the holy place, having obtained eternal redemption for us" (ix. 12); as passing within the veil, there "to appear in the presence of God for us" (ix. 24) as our Forerunner (vi. 20) and Advocate (vii. 25); and as sitting down on the right hand of the Majesty on high (i. 3; viii. 1; x. 12; xii. 2); the verb *ἐκάθισεν* throughout this Epistle having always an intransitive (or middle) signification, and being usually employed to describe the personal act of Christ (cf. Tholuck, "Commentar zum Briefe an die Hebraer," p. 35).

(3) It is impossible to doubt that the expressions *διεληλυθότα τοὺς οὐρανοὺς* (iv. 14), *εἰς τὸ ἐσώτερον τοῦ καταπέτασματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς* (vi. 20), *εἰς ἦλθεν ἐφάπαξ εἰς τὰ ἄγια* (ix. 12), point to the Saviour's bodily ascension through the blue firmament into the holy place of the Divine presence.

5. *The Doctrine of John.* Though the epistles of this apostle contain no allusions to the fact of Christ's ascension, it is obvious that they proceed upon the tacit assumption that, at the time when the apostle wrote, the Saviour was still alive, and capable of holding fellowship with His people (1 John i. 3), that He was the Holy One from whom came that special anointing (*χρίσμα*) which enabled them to understand the truth (1 John ii. 20), that He was henceforth associated with the Father, as one with Him,

in His relations to believers (1 John ii. 23, 24), and that, in fact, all saintship was realized only in the consciousness of a personal union with the now glorified Christ (1 John v. 11, 20).

6. *The Doctrine of the Apocalypse.* Not only does the seer know of a resurrection (i. 5, 17, 18; ii. 8), but he shows himself acquainted with the fact of an exaltation and glorification of this Risen One, asserting, as Stephen and Paul previously had done, that he had beheld Christ in glory (i. 12—20), had received from Him communications for the Asiatic Churches (ii. 1—iii. 22), and had even witnessed sublime disclosures of His heavenly majesty (v. 1; vi. 1—vii. 9, 10). Nor can it be doubted that he was aware of a literal and visible ascension. "The ascent to heaven of the witnesses," who, having been slaughtered by their enemies, were restored to life after three days and a half (xi. 11—12), "contains a reference to the translation of Elijah; but the expression "in a cloud" (cf. Acts i. 9), though originating from Dan. vii. 13, can scarcely be applied to the two witnesses otherwise than through Christ, and does not admit of a doubt that the seer had in his mind His (*i.e.* Christ's) ascension, supplemented by the "great voice from heaven," saying, "Come up hither," as well as by the ascent in the sight of their enemies" (Gebhardt, "The Doctrine of the Apocalypse," Part II., 1, a.)

CHAPTER II.

THE EXALTED GOD-MAN AS THE HEAD OF THE CHURCH.

I N the preceding chapter it has been established that both Gospel and Epistle writers represent the stupendous fact of Christ's resurrection as the commencement of a new phase of existence into which the incarnate Son of God formally passed by means of a visible ascension into the supra-sensible region of heaven. The nature of that existence they further agree in depicting as a re-assumption of that divine glory of which the Pre-existent Logos or Son of God emptied Himself, when, taking upon Him the form of a servant, He became incarnate, being made in the likeness of men. And now if it be demanded whether any, and what, relationship is sustained by the glorified Christ to His people, the reply will be found to be returned with complete unanimity by Christ Himself, as well as by the apostles, that in His present state of post-incarnate exaltation He sustains towards them a complex relationship which may perhaps be adequately expressed by the term "Head," in which are comprehended ideas of organic union, public representation, and governmental subjection. (1) In virtue of the *organic union* subsisting between the glorified Jesus and His Church, He continues to be to all His people, collectively and individually, the exclusive source of their spiritual life,—a relationship in-

volution on His part perpetual presence with His people, and on their part participation in the fulness of grace and glory that resides in Him. (2) In virtue of the *federal connection* subsisting between the Glorified Jesus and His Church, He on His part acts as their representative, forerunner, and advocate, who has gone before through the veil into the holy place of God's immediate presence, there to appear as their public surety, to complete on their behalf, by making intercession for them, the high-priestly work begun on earth, and to occupy heaven in their room; while they on their part are, in consequence of this relationship, made sure of everything that may be needful for their complete sanctification and ultimate glorification. (3) In virtue of the *governmental relation* subsisting between the Glorified Jesus and His Church, He is for them the sole Fountain of authority, the sole Legislator within the realm of the Church visible no less than within the Church spiritual and invisible, the sole King to whom either the individual saint or the collective body of believers owes allegiance; while they, on the other hand, are for Him the rightful and willing subjects of His sway, whose loving homage He accepts, whose highest interests He advances, and whose living persons He protects and saves. Under this threefold division may be arranged almost everything that is stated by either Christ or His apostles as to the relationship sustained by the Glorified Christ to the Church or Kingdom of His believing people.

I. THE SELF-WITNESS OF JESUS CONCERNING HIS HEADSHIP OVER THE CHURCH.

1. *The union of believers to Christ.* It is chiefly in the Fourth Gospel that this idea is advanced, although, as will afterwards appear, it is not unknown to the synoptists.

(1) The hard saying uttered during the Galilean crisis, "He that eateth My flesh and drinketh My blood, abideth in Me and I in him" (John vi. 56), can have no other meaning than that by the act of faith, here symbolized under the external operation of eating and drinking, is constituted a mysterious bond of union between the Saviour and His people. "The believer's dwelling in Jesus comprises two things—the renunciation of all life of his own, that is to say, of all merit, strength, and wisdom emanating from His own resources; and then absolute resting in Christ, as in Him who alone possesses the treasure capable of filling the void. The dwelling of Christ in the believer expresses the full communication on the part of Christ to the believer of all that He has, and even of all that He is of His entire personalty" (Godet, *in loco*). The language testifies to the existence of such a union between Christ and the believing soul that the moral and spiritual life of the latter finds its roots in the former; and the former, by imparting His own life to the latter, may be said to live or dwell in Him. That the Christ to whom the believer is thus united is the Glorified Jesus is implied in the fact that that which faith appropriates in order to constitute this union is not the flesh and blood, *i.e.* the humanity of the historical Christ (De Wette, Frommann, Reuss, Bäumlein), but the flesh and blood which Christ first gave in sacrifice upon the cross, and which He now gives to be partaken of by faith as the life of men (cf. Gess, "Christi Person und Werk," vol. i., p. 60).

(2) The declaration at the supper table, "Yet a little while and the world beholdeth Me no more, but ye behold Me; because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you" (John xiv. 19, 20), renders it even more conspicuous that

the union into which the believer is admitted is with the Glorified Christ, who is no longer an object of vision to the unbelieving world, and that it is of such a nature as to secure for him complete participation in the risen life of the Glorified Redeemer. The day of spiritual illumination referred to by Christ was manifestly one that should follow His own death and resurrection, and was probably designed to point towards the Pentecostal baptism which should, as a consequence of that resurrection, fall upon His Church. The effect which such illumination should produce upon the minds of Christ's people would be to reveal to them, on the one hand, Christ's oneness with the Father, and, on the other hand, their oneness with Him. "The transcendent fact of the communion of Jesus with God" would "become to them an object of direct perception in the experience of their own communion with Jesus" (Godet).

(3) Under the figure of a vine and its branches (John xv. 1—7) the Saviour illustrates and enforces the same truth, the scope of the entire passage showing that the union Christ contemplated was one that should continue when He had departed from the world, *i.e.*, when He had re-ascended to His Father; and the frequent iteration of the words, "abide in Me," directing attention at once to the genuine reality and the supreme importance of such a union. Unless, on the one hand, such a union were maintained there would forthwith ensue in the case of Christians first a process of spiritual degeneration (xv. 2), then a total cessation of fruit-bearing (xv. 4), and eventually a complete separation from the Living Vine (xv. 6); while, on the other hand, so long as it continued, the life of the believer would become ever more fragrant and fertile.

(4) And still more are these deductions apparent when

the language of the High-priestly Prayer is considered, "That they all may be one. . . . I in them and Thou in Me, that they may be made perfect in one" (John xvii. 21—23), in which Christ not only alludes to their individual connection with Himself as the ground of their union with one another, but exhibits that mutual indwelling which subsists between Him and them as a sacred experience which will ultimately lead to their entire sanctification, and, indeed, absolute perfection, because based upon the model of and having its roots in that mysterious union and communion of life and love which subsists between Himself and the Father.

(5) That this conception of the saints' union to the Glorified Christ was not entirely foreign to the synoptists may be inferred from Christ's remarkable utterances concerning the identity of interest and affection subsisting between Himself and His servants (Matt. x. 40), between Himself and the doers of His will (Matt. xii. 48—50), between Himself and "one such little child" (Matt. xviii. 5), between Himself and His poor brethren upon earth (Matt. xxv. 40).

(6) That the Glorified Jesus Himself affirmed the reality of such a union between Himself and His people, His address to Saul of Tarsus proclaimed, "Saul, Saul, why persecutest thou Me. And he said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest" (Acts ix. 4, 5).

2. *The representation of believers by Christ.* Of the doctrine that Christ, in obeying, suffering, and dying, acted in a public capacity as the Substitute and Representative of His people, traces may be found in those self-utterances, already considered (Part II., chap. ii.), in which Christ portrays Himself as a Good Shepherd giving up His life for the sheep (John x. 14, 15). It is only carrying out this federal

or representative character when He depicts Himself as departing to His Father's house of many mansions, there to prepare a place for His people (John xiv. 2, 3), and even as interceding for them, after He had gone to the Father, that He might give them another Comforter to be with them for ever (John xv. 16). It follows likewise as a necessary consequence from the union subsisting between them both, that in all Christ now does within the veil, He acts as the Friend and Representative of His Church and people.

3. *The subjection of believers to Christ.* That it was Christ's purpose to institute a spiritual kingdom of redeemed men on earth has already been demonstrated (Part II., chap. ii). That that kingdom was in reality established before He left the earth has also been shown (Part II., chap. iii.) That within this kingdom the Glorified Christ should continue to occupy the position of supreme and exclusive Sovereign was most explicitly maintained by Christ.

(1) In the Synoptists, He speaks about His kingdom as one which should be founded by the preaching of the Gospel, or the sowing of the good seed of the kingdom, and which should continue till the end of time, when He should send forth His angels to gather out of His kingdom "all things that cause stumbling and them that do iniquity" (Matt. xiii. 37, 41); He describes it as a kingdom of regeneration, which should be administered mediately and subordinately by the twelve, whilst He, having set Himself down on the throne of His glory, should reign as the invisible but supreme Lord and King (Matt. xix. 28); He represents it as having been bestowed upon Him by the Father (Luke xxii. 29), and as reaching its consummation only at the end of time, when He should return in glory to the earth (Matt. xxv. 31, 32); in all of which representations the idea is involved of the Glorified Jesus as King.

(2) In the Fourth Gospel not only does He talk about His kingdom (xviii. 36), but He claims to be Himself a King (xviii. 37), in circumstances which show that He is thinking of an empire and a monarchy that shall survive His death. Nay, on one occasion He even asserts that the reality of that kingdom and kingship will only become prominently conspicuous and generally prosperous after He has been lifted up from the earth, *i.e.*, has been crucified, raised, and glorified (xii. 32). Moreover He distinctly appropriates to Himself the place and power of a king, avowing Himself to be the common Lord and Master of all within the precincts of the kingdom (xiii. 13; xviii. 37; cf. Matt. xxiii. 8); while after His resurrection He displays the sovereignty which before His death He had assumed by appointing to John and Peter their respective spheres and duties in the Christian Church (xxi. 15, 23).

II. THE DOCTRINE OF THE APOSTLES CONCERNING CHRIST'S HEADSHIP OVER THE CHURCH.

1. *The union of believers to Christ.* (1) Under the emblem of an edifice Peter sets forth the close connection subsisting between the saints and their Glorified Redeemer (1 Peter ii. 4, 5), the spiritual house (*πνευματικός οἶκος*) to which the Church is likened being built upon the Living Stone (*λίθον ζῶντα*) Jesus Christ, who had been first rejected by the builders (to wit in His crucifixion), but was afterwards constituted the head-stone of the corner by His resurrection and ascension (ii. 7).

(2) Paul likewise employs the figure of a house or temple in order to set forth the same idea (1 Cor. iii. 9, 11; Eph. ii. 20, 22), although His favourite metaphor is that of

a body, of which Christ is the head and believers are every one members in particular (Rom. xii. 5; 1 Cor. vi. 15; xii. 12, 27; Eph. i. 23; iv. 16; v. 30; Col. i. 18, 24; ii. 19). Occasionally he compares the union of believers to the Glorified Christ to the union of a bride to her husband (Rom. vii. 4; Eph. v. 25, 32; 1 Cor. vi. 17; 2 Cor. xi. 2); sometimes, after the manner of Christ in the Fourth Gospel, he exhibits their relation to one another as that of a mutual indwelling, Christ, on the one hand, living in believers (1 Cor. iii. 16; 2 Cor. xiii. 5; Gal. ii. 20; iv. 19; Eph. iii. 17); and believers, on the other hand, living in Him (Rom. xii. 5; 1 Cor. xv. 22; 2 Cor. v. 17).

(3) The author of the Hebrews selects the image of a family to depict the oneness of life and interest depending between the elder brother and the other members of God's redeemed household (ii. 10, 11, iii. 6).

(4) John reverts to the idea of mutual indwelling which had been selected by Christ. "So deeply was this idea engraven in the heart of the holy John that in his Epistle all his exhortations are made to converge to this as their centre; see 1 John ii. 6, 10, 14, 17, 24, 27, 28; iii. 6, 9, 24; iv. 13, 15, 16" (Besser, "Christ the Life of the World," p. 171).

(5) The apocalyptic seer designates the Church as "the Bride, the Lamb's wife" (Rev. xxi. 9).

2. *The representation of believers by Christ.* (1) In the Petrine Epistles this thought is found lying latent in a passage of considerable difficulty, in which the apostle connects the salvation of believers on the one hand with the ordinance of Baptism, and on the other hand with the resurrection of Jesus Christ, who is gone into heaven (1 Pet. iii. 21, 22). "The words refer back to ver. 18" ("quickened in the spirit") "conducting on the

course of thought with regard to Christ and to ourselves; His resurrection and entrance into His Kingdom giving us, by Him, a living part in Him, and entrance also into His kingdom by means of His appointed Sacrament of Holy Baptism, spiritually received" (Alford). *Sessio ejus ad dextram Dei, præsupponit mortem illam semel pro nobis vitæ asserendis exantlatam, et statum involvit vitæ gloriosum, æternum, nobis salutarem* (Bengel). "Since it is through His resurrection and the exaltation which followed that He has attained to the Divine glory, in which He alone can fill the office of judge of the world, it is said that the salvation which baptism in His Name brings is secured through the resurrection of Jesus Christ as the One who is exalted to God's right hand" (Weiss, "Bib. Theol.," § 50, *d*).

(2) The idea is familiar to the Pauline Epistles, which represent the glorified Christ as the first-born among many brethren (Rom. viii. 29),—"the *choragus* in a numerous family, the first-born and the foremost, the leader, *princeps et dux*" (Philippi), as the first-fruits of them that sleep (1 Cor. xv. 20), as the representative, sample, and pledge of those who, like Him, should afterwards be raised to a life of glory, honour, and immortality, as the One in whom all Christ's people shall be made alive at His coming (1 Cor. xv. 23), to whose image they shall ultimately be conformed (1 Cor. xv. 49; cf. Rom. viii. 29), and by whom their best interests are now being cared for and advanced through His heavenly intercession (Rom. viii. 34; Eph. ii. 18; 1 Tim. ii. 5).

(3) In the Epistle to the Hebrews the Exalted Redeemer is depicted as a high priest who as the *πρόδρομος*, or fore-runner of His people, has entered on their behalf into that which is within the veil (vi. 20), even into heaven itself, there to appear before the face of God as their representative and intercessor (ix. 24; cf. vii. 25).

(4) The first Johannine Epistle designates the Glorified Christ as an Advocate with the Father (1 John ii. 1), or, more exactly, as a *παράκλητος*, or Helper over against the Father, *πρὸς τὸν πατέρα*, *i.e.*, as one who pleads before the Father the cause of His believing people when they fall into sin.

3. *The subjection of believers to Christ.* Not only is this implied in the title "Lord" which is commonly assigned to the Exalted Jesus by the Epistle writers (Acts iii. 15; x. 36; Rom. xiv. 9; 1 Cor. iv. 4; James ii. 1; 1 Pet. iii. 15; Jude 14; Rev. xvii. 14), and involved in the relation of head in which He is represented as standing towards the Church, which is His body (1 Cor. xi. 3; Eph. i. 22; iv. 15; v. 23; Col. i. 18; ii. 19), but it is also repeatedly asserted with perfect explicitness, as (1) in the Petrine Epistles, where believers are defined as "children of obedience" (1 Pet. i. 14), and characterized as those who desire the sincere milk of the Word (*τὸ λογικὸν ἄδολον γάλα*, *lit.*, the spiritual unmixed milk, *i.e.* of the Gospel), in contrast to unbelievers who stumble at the Word, being disobedient (1 Pet. ii. 2—8), while Christ is described as "the Shepherd and Bishop" of believing souls (1 Pet. ii. 25), and His "commandment" represented as the law of their life (2 Pet. iii. 2); (2) in the Pauline Epistles, which affirm that the head of every man is Christ (1 Cor. xi. 3), that the Church is subject unto Christ (Eph. v. 24), that believers have a master in heaven, *viz.* Christ (Eph. vi. 6—9; Col. iii. 24; iv. 12), and that for them the supreme rule of duty is the will of Christ (Eph. v. 17), as the Word of Christ dwelling in their hearts is the main inspiration of their obedience (Col. iii. 16); (3) in the Epistle to the Hebrews, in which Christ is exhibited as a Son appointed to rule over God's house (iii. 6), and as the Author of

eternal salvation to them that obey Him (v. 9), while Christian perfection is declared to be realized only in the doing of His (*i.e.* Christ's) will (xiii. 21); (4) in the Johannine Epistles, where the sum of Christian duty is portrayed as the keeping of His, *i.e.* Christ's, commandments (1 John ii. 3, 4; iii. 22, 23, 24; 2 John 6), as a walking after His example (1 John ii. 6; iii. 16), as an abiding in His teaching (2 John 9); and (5) in the Apocalypse, which exhibits the Glorified Jesus as walking in the midst of the golden candlesticks (ii. 2), as searching the reins and hearts of all within the Churches (ii. 23), as charging and commanding them through appropriate messages from His Spirit (ii. 7, 11, 17, 29; iii. 6, 13, 22), as commending those who had kept His Word (ii. 13; iii. 8, 10), as reproving those who had corrupted His truth (ii. 14, 20), as inviting all to hear His voice (iii. 20).

CHAPTER III.

THE EXALTED GOD-MAN AS THE SOVEREIGN OF THE UNIVERSE.

THAT the Pre-existent Logos sustained an intimate relation to the universe of angels, worlds, and men was demonstrated in the first part of this work (chap. vi.) That during the period of His incarnation this world-governing majesty of the Eternal Son suffered a temporary obscuration appears to be the doctrine of Scripture (*vide* Part II., chap. i.) Hence it naturally follows to inquire in what relation the Glorified Jesus now stands to the same universe over which He previously reigned. To such a question both the Lord Jesus Christ Himself and His Apostles return an unambiguous reply ; of both it is the teaching that, on re-ascending to the right hand of the Father, the exalted God-man assumed His position upon that Father's throne, not simply as a sharer in the glory, but as a partner in the world-government of the Godhead. In other words, both Gospels and Epistles lead to the conception that the God-man in glory is now the supreme and absolute Ruler of the universe ; that as God-man He has obtained such dominion from the Father as had been foreshadowed in Daniel's prophecy (vii. 13, 27) ; that this dominion He has received in consequence of His meritorious suffering and death, and that in this respect it differs from the world-governing power of the Pre-incarnate Logos ; that

while, like the latter, extending over men and nations outside as well as inside of His Church, in their collective and official as well as in their individual and private capacities, unlike the latter it is always and only carried on in the interests of His Church, and will continue till the close of the present dispensation, when, all authority and power having been completely subjugated by Him, He will deliver up the kingdom into His Father's hands. It is a kingship distinctly different from that which the ascended Christ exercises over the Church, to which reference has been made in the preceding chapter. Along with this latter, it constitutes the complete conception, of the mediatorial sovereignty of Christ.

I. THE SELF-WITNESS OF JESUS CONCERNING HIS SOVEREIGNTY OVER THE UNIVERSE.

1. *In the Synoptists.* The claim to be possessed of a universal lordship is, according to the first three Evangelists, more than once brought into prominence by Christ. (1) In Northern Galilee, after His rejection by the cities on the sea, He solemnly exclaims, "All things have been delivered unto Me of My Father" (Matt. xi. 27; Luke x. 22), language which, it has already been explained (Part. I., chap. iii.), cannot justly be regarded as involving less than world, or rather universe governing supremacy, absolute authority over all beings and all things. (2) In the Parable of the Pounds, after portraying Himself as a certain nobleman going into a far country (an allusion to His approaching departure from the earth) to receive a kingdom, *i.e.*, to be invested with complete kingly authority over His Church, He represents His citizens (*οἱ δὲ πολῖται αὐτοῦ*), whose rightful Lord and King He was, *i.e.*, first the Jews, and then humanity at large, as saying, "We will not have this

man to reign over us" (Luke xix. 14), and as ultimately suffering condign punishment because of repudiating His authority (ver. 27). (3) In the great eschatological discourse spoken two days before His last Passover, He exhibits Himself as the Supreme Lord and Judge of men, before whom all nations shall be finally assembled for judgment, even explicitly asserting that, in respect of both the righteous and the wicked, He should appear, speak, and act as a king (Matt. xxv. 32—46). And (4) after His resurrection, on the Galilean mountain He issues His last imperial instructions to His followers, saying, "All power hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo! I am with you alway, even unto the end of the world" (Matt. xxviii. 18—20).

2. *In the Fourth Gospel.* The same conception of a universal lordship appears in this evangel likewise, being implied in such utterances as "My Father worketh hitherto and I work" (v. 17); "Whatsoever things the Father doeth these the Son also doeth in like manner" (v. 19); and directly comprehended in the statements, "Thou gavest Him authority over all flesh" (xvii. 3); "All things that are Thine are Mine" (xvii. 10); since it is not possible that these assertions, which Christ affirmed were true of Himself during the period of His humiliation, ceased to be true immediately upon and after His exaltation.

II. THE TESTIMONY OF THE EVANGELISTS CONCERNING CHRIST'S SOVEREIGNTY OVER THE UNIVERSE.

Though in the synoptical narrations, nothing occurs to

indicate the particular views which were entertained upon this point by their composers, yet the author of the Fourth Gospel has suffered no uncertainty to surround his belief that the exalted God-man has been invested with supreme authority over the created universe, saying, if the words may be assumed as the evangelist's, that "The Father loveth the Son, and hath given all things into His hand" (iii. 35); and that Jesus, when on the eve of His departure from the world, perfectly understood "that the Father had given all things into His hand" (xiii. 3).

III. THE DOCTRINE OF THE APOSTLES CONCERNING CHRIST'S SOVEREIGNTY OVER THE UNIVERSE.

1. *The Doctrine of James.* The Exalted Jesus is for the author of this Epistle "The Lord of Glory" (ii. 1), a phrase or designation which has been repeatedly expounded, and "The Lord of Sabaoth" *i.e.*, of hosts, who observes and punishes the wickedness of unjust oppressors (v. 4), and the Lord without whose will no man can live, or do either this or that (iv. 15). Even should these latter expressions be referred rather to the Father than to Christ, yet inasmuch as the first associates the Exalted Christ with the Father as possessor with Him of a common glory, it is obvious that what is true of the latter must be also true of the former, who participates with the latter in the glory of supreme and absolute divinity. The world-governing dominion of the Exalted God-man is moreover implied in the designation "Lord" which is frequently applied to Him in this Epistle (i. 1; ii. 1; v. 7, 8, 14).

2. *The Doctrine of Peter.* (1) In the Acts of the Apostles Peter does not shrink from styling the Exalted Jesus "Prince of Life" (iii. 15), and Lord of all, οὐτός ἐστι πάντων

κύριος (x. 36). (2) In his First Epistle, not only does he place the Ascended Saviour on the right hand of God (iii. 22), so making Him partaker with the Father "in divine glory and in the government of the world" (Weiss, "Bib. Theol.," § 39, *b*), but in particular he subjects to Him the entire celestial hierarchy of "angels, authorities, and powers" (iii. 22), adding that to Him pertain "the glory and the dominion for ever and ever" (iv. 11). (3) In the Second Epistle, besides ascribing to Him divine power (i. 3), he depicts Him as the Lord of the angels (ii. 11), as the Creator and Preserver of the material universe (iii. 4—7), as the Director of Providence (iii. 8), as the Artificer of the new heavens and the new earth (iii. 13).

3. *The Doctrine of Paul.* The Glorified Jesus, who in His pre-incarnate condition was "over all" (Rom ix. 5), after rising from the dead "ascended up far above all heavens that He might fill all things," *ἵνα πληρώσῃ τὰ πάντα* (Eph. iv. 10), an expression which cannot be restricted to Christ's presence in the Church simply (Grotius), but must be taken in its widest sense as pointing to the all-pervading presence and operation of the power of the ascended God-man (Bengel, Ellicott, Alford, Eadie, Gess, and others), to the "omnipresent and everywhere active lordship of the exalted Christ" (Weiss, "Bib. Theol.," § 103, *d*). Having raised Him from the dead that He might become the Lord both of the living and the dead (Rom. xiv. 9), God hath also highly exalted Him, not by advancing Him to a higher glory than He possessed in His pre-existent state (Beyschlag, p. 238), but by conferring that glory on the divine-human person of the risen Christ, setting Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion,—*ἀρχαί, ἐξουσίαι, δυνάμεις*, which are not to be understood as mere principles and powers,

Principien und Potenzen, Mächte, Kräfte, Ordnungen und Gesetze (Beyschlag, p. 244), but as designations of the orders of heavenly intelligences,—and every name that is named, both in this world and in that which is to come (Eph. i. 20, 21), giving Him “a Name which is above every name, that at (or, in) the Name of Jesus,” now enthroned in heavenly majesty, “every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. ii. 9—11), than which it is scarcely possible to conceive language better fitted to set forth the universal dominion of the Glorified God-man; putting all things under His feet (Eph. i. 20), words expressive “not only of the highest exaltation but of the most unbounded sovereignty” (Ellicott); and giving Him to be head over all things to the Church, which is His body (Eph. i. 22), a declaration which explicitly asserts that the grand end contemplated by the universal lordship of the Exalted Jesus is the advancement of the highest interests of His Church. Finally the Apostle says that this Glorified God-man must and will reign until every adversary has been defeated, till the last enemy, death, has been destroyed, till all things have been subdued under Him (1 Cor. xv. 24—28; cf. Phil. iii. 21),—till, in fact, all beings and all things in the universe, angels, men, and things, have been summed up again in Him as their head (Eph. i. 10; cf. Col. i. 20), an utterance in which since the time of Origen it has been sought to find a hint of universal restoration, but which in reality warrants nothing more than the idea of a resummation. “To gather together in one is not in itself at all the same thing as to make holy and blessed, and besides the voluntary homage to Christ as Lord and King, an enforced homage is still conceivable”

(Oosterzee, "The Image of Christ," p. 359). The subjugation of hostile spirits, whether of men or of angels, by and to Jesus Christ does not necessarily pre-suppose "a final conversion or annihilation of the kingdom of evil. It is enough that they, by their subjection to Christ, are stripped of any power which can hurt the absolute dominion of Christ" (Weiss, "Bib. Theol.," § 104, *b*, note 8).

4. *The Doctrine of the Writer to the Hebrews.* That the Son who, "in the days of His flesh," was "made perfect through suffering," "enduring the cross and despising the shame," was raised to the right hand of God (xii. 2), where He "liveth ever" (vii. 8, 25), has already been affirmed by the author of this Epistle (*vide* Part III., chap. i., p. 214). That He was by no means unfamiliar with the conception of a world-governing supremacy of Jesus may be legitimately inferred. It is implied in the representation of Christ sitting at the right hand of God (i. 3, 13; viii. 1; x. 12; xii. 2), an expression which denotes participation both in the divine glory and in the divine dominion. "As the heavenly holiest is at the same time the throne-room of God, where He, as the universal Ruler, has His seat (iv. 16), the entrance of Christ into it is at the same time His elevation to the throne of God" (Weiss, "Bib. Theol.," § 120, *c*). It is involved in the citation of Psalm viii. 5—7, which primarily refers to man's terrestrial sovereignty, as applicable in a loftier and more real sense to the exaltation of Christ (ii. 8). The strain of reasoning followed shows that in the writer's mind the world-wide supremacy which at the first was granted to man had never been realized in any single member of the race, or even in the race as a whole, and that accordingly if the sentiment of the Hebrew Psalmist was in any sense true of man, it could only be of man as represented in the

exalted and glorified Christ. Nor is it any objection either that the writer represents this world-wide dominion of Christ as not yet realized (ii. 8), or that he conceives it as exercised rather by the Father than by the Son (i. 13; ii. 8), since that sovereignty may be real which is not yet universally recognised; and the activity of the Father in the sphere of providence can as little prejudice the operation of the Son as in the realm of creation the activity of the Son can militate against the operation of the Father (i. 2).

5. *The Doctrine of the Apocalypse.* No less emphatically than the preceding Epistle writers does the seer affirm the universal lordship of the Lamb that had been slain, but is now the First-begotten from the dead, and the Prince of the kings of the earth (i. 5), since he not only locates the Glorified Jesus on the throne of the Deity (iii. 21; v. 6), and introduces the beatified inhabitants of heaven, yea, "every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," as ascribing to Him "the blessing and the honour and the glory and the dominion for ever and ever" (v. 13; cf. i. 6), but designates Him as "The King of kings and Lord of lords" (xvii. 14; xix. 16), depicts Him as a warrior riding forth to the conquest of those nations which have rebelled against His lawful authority (xix. 15), and celebrates the triumph of His reign by rehearsing the utter and final overthrow of His great adversary, the accuser of the brethren and the deceiver of the nations (xii. 10), and proclaiming the complete subjugation of the empires of earth to His sway (xi. 15).

CHAPTER IV.

THE EXALTED GOD-MAN AS THE JUDGE OF MEN.

THE kingdom over which the Glorified Jesus at present reigns shall continue till the end of time. When the purpose of God shall have been accomplished, for which the mediatorial sovereignty of the Exalted God-man has been instituted, it is the teaching of Christ Himself, as well as of His Apostles, that another advent of the Pre-existent Son of God to earth will take place. The same Divine Personage who, in the fulness of the times appeared in the midst of men in the lowly form of a servant, concealing the splendour of His Deity behind the obscuring veil of a feeble human nature, will once more be revealed from heaven as the exalted and glorified Son of man. The time of His final revelation is not declared more exactly than by saying that it shall be at the close of the present era, but the manner of it is affirmed to be one of surprising suddenness and unusual magnificence, while the end or purpose of it is disclosed to be the resurrection of the dead, the institution of a general judgment, the salvation of His saints, and the complete destruction of His foes. Without separating these different topics from one another, which would entail a large amount of repetition, and not contribute much to lucid exposition, it will suffice to pass in swift review the various utterances of Christ and His apostles concerning these momentous themes.

I. THE SELF-WITNESS OF JESUS CONCERNING HIS SECOND ADVENT.

I.—*In the Synoptists.* The eschatological utterances of Jesus reported by the first three Evangelists are peculiarly rich and suggestive.

(1) Probably the first allusion made by Christ to the end or consummation of His kingdom was when, at the close of His Sermon on the Mount, He spoke of a day in which He should say to all insincere professors of His religion, "Depart from Me" (Matt. vii. 22). Of the time when or the place where this overwhelming exposure of hypocrisy should be given—whether in the body or out of the body, on earth or in the invisible world,—nothing was revealed, although the form of expression, *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, corresponding to the *בְּיִדְיָ ה' הַיּוֹם* of prophetic Scripture, clearly pointed to a day of general judgment, when every secret thing should be made manifest.

(2) The next reference was when, sending forth His apostles, He spoke of a coming of the Son of man, which should take place before they had completed their visitation of the cities of Israel (Matt. x. 23), a typical coming no doubt in the first instance which was fulfilled in the destruction of Jerusalem, but just as surely looking forward to the final advent, when the faithful confessor of Christ on earth would be acknowledged, and the unfaithful follower would be denied by the Exalted Son of man in the presence of His Father in heaven (x. 33).

(3) Another mention of the judgment of the great day occurred when, delivering the Parable of the Tares and the wheat, He portrayed Himself as commissioning His angels in the end of the world to gather out of His kingdom all things that cause stumbling and them that do iniquity

(Matt xiii. 42). Although in this declaration no clear indication was afforded of a visible return of the Son of man to earth, there was yet unmistakable disclosure given of a momentous work—on the one hand of salvation, typified by the gathering of the wheat into His barn (ver. 30), and defined as the shining forth of the righteous like the sun in the kingdom of their Father (ver. 43); on the other hand of condemnation, symbolized by the burning of the tares (vv. 30, 42)—to be achieved in His Name and by His angelic ministers, ἐν τῇ συντελείᾳ τοῦ αἰῶνος, at the consummation of the age, *i.e.*, when the present Gospel dispensation should have reached maturity or perfect realization.

(4) Probably the first clear assertion of a personal parousia or visible and glorious return of the Son of man happened shortly after the Galilean crisis, and immediately before the transfiguration, when, in anticipation of the latter event, Christ surprised His disciples with the startling announcement, “The Son of man shall come in the glory of His Father with His angels” (Matt. xvi. 27). It is apparent that this “coming in the glory of His Father” was not to be confounded with the coming in His kingdom referred to in the next verse, but was intended to point to His ultimate revelation as the Judge of men, when He should render unto every man according to His deeds” (cf. Mark viii. 38; Luke ix. 26).

(5) The next distinct utterance on this momentous theme was spoken when, counselling His followers against covetousness, He delivered the Parable of the Watchful Steward and his Lord (Luke xii. 35—48), in which He represented Himself as returning, like that nobleman, from a marriage feast (ver. 36), as returning at an unexpected moment (vv. 38, 40, 46), as returning to reward His faithful servants who should be found watching for His coming (ver. 37), as

returning to execute judgment upon those wicked servants who, though knowing their Lord's will, neither made themselves ready nor did according to His will (vv. 46—48). It was impossible that Christ's hearers could fail to discern that He was alluding to another advent of the Son of man than that which they then beheld,—an advent in which His lowly form and obscure position would give place to an exalted condition of power and glory,—an advent in which He should appear not as the divider of patrimonial inheritances for His followers, but as the arbiter of eternal destinies for men.

(6) At a later period in His ministry our Lord recurred to the subject of His second coming, in response to a demand from the Pharisees as to when the kingdom of God should arrive; in particular directing the attention of His disciples to the impossibility of determining beforehand the time of His epiphany, and, as a consequence, to the folly of running after every one who should cry, Lo, there! lo, here! (Luke xvii. 22, 23); advising them of its sudden and unexpected character, which should be like the lightning's flash, like the bursting forth of the flood in the days of Noah, like the descending of the fire rain from heaven which devoured the men of Sodom (ver. 24, 30); and hinting not obscurely at its twofold purpose, *viz.*, to avenge His own elect who cry to Him day and night (xviii. 7), and to overwhelm their adversaries and His own in condign destruction.

(7) The latest and most important allusions were those given in the great eschatological discourses delivered in the Passion Week, in reply to an interrogation by His disciples as to what should be the sign of His coming and of the end of the world (Matt. xxiv., xxv., with parallels); in which our Lord both re-affirmed His previous announcement that He should come a second

time to earth, not in word and spirit merely (Schenkel, Hase), but in actual visible personality (Baur, Strauss, Weizsäcker, Keim); and, without intimating the exact moment of His reappearance, which He declared was unknown to all, to Himself no less than to the angels, being foreseen solely by the Father (xxiv. 36), solemnly and deliberately disclosed everything which required to be understood as to the signs, the manner, the purpose, and the results of His coming. (a) Among the preparatory symptoms of His approach would be the uprise of false Christs (Matt. xxiv. 5), the prevalence of wars and rumours of wars (ver. 6), the spread of a deadly hate against the name of Christ and its professors (ver. 9, 10), the appearance of false prophets in the Church (ver. 11), the consequent development of an extensive apostasy among the saints (ver. 12), with the world-wide propagation of the Gospel (ver. 14), and, finally, as the dread moment of His coming hastened on, the occurrence of startling celestial phenomena typical of the moral and spiritual dislocation of the fabric of earthly society, perhaps prognosticating serious cosmical disturbances generally (ver. 29), and then the sign of the Son of man in the heavens (ver. 30), which sign (*σημείον*) has been thought to be the appearance of a cross in the sky (Chrysostom, Alford), or of the star of the Messiah (Olzhausen), or of Christ Himself (Bengel, Ewald), but more probably should be regarded as the forth flashing of His glory through the darkened heavens (Lange). (b) The peculiar manner of His coming should be sudden, surprising, and universal, *i.e.*, manifesting itself in all places at once, like the lightning's flash (xxiv. 27); should be unexpected and unprepared for by the unbelieving world as the bursting of the flood was unanticipated by the ungodly generation of Noah (ver. 37), as the stealthy

approach of a midnight thief ever is unlooked for by the unsuspecting goodman (ver. 43), as a master's return is never dreamt of by drunken servants (ver. 50), as the bridegroom is never imagined at hand by sleeping virgins (xxv. 6); should be gloriously resplendent like the coming of a God, "on the clouds of Heaven, with great power and glory" (xxiv. 30), attended by a brilliant retinue of angels (xxiv. 31; xxv. 31), should be overwhelmingly terrible to such as were unprepared for His appearance (xxiv. 30), although blessedly rejoicing for those who should be looking for His advent (xxiv. 46; xxv. 10). (c) The sublime purpose of His coming should be to gather His elect from the four winds of heaven (xxiv. 31), sifting them out from the general company of nominal disciples by the very suddenness of His coming which should serve the end of distinguishing the true from the false professors of His religion, the wise and faithful servant from the unwise and wicked (xxiv. 45—51), the wise and watchful virgins from the foolish and unready (xxv. 1—13), the good and industrious steward from the evil and slothful (xxv. 14—30), and then to institute a general assize (xxv. 32), at which the nations of the earth should be judged (xxv. 31). (d) And of this dread tribunal the final results should be the separation of the wicked from the good (xxv. 32), the adjudication of each company to its appropriate reward (xxiv. 47—51; xxv. 10, 12; 21—30, 34, 35), the relegation of the former to eternal punishment, the introduction of the latter to eternal life (xxv. 46). Throughout Christ's teaching, according to the synoptists, there is a marked absence of any perfectly clear and unambiguous declaration as to whether this judgment is to take place in the spirit world or on earth after a general resurrection, although the latter is perhaps a legitimate enough inference from the

circumstance that Christ spoke of personally returning to and visibly appearing on the earth (xxiv. 30), and from the fact that He distinctly taught the doctrine of a resurrection (Matt. xxii. 30, 31; Mark xii. 25, 26), at least for the saints (Luke xx. 35; cf. xiv. 14), indeed regarded it as involved in the true conception of real life such as should eventually be conferred upon the blessed (Matt. xxii. 31, 32), even should it not be held as fairly deducible from such passages (Matt. v. 29, 30; x. 28) as speak of the bodies as well as the souls of the wicked being cast into hell (Weiss, "Bib. Theol.," § 34, *d*).

2. *In the Fourth Gospel.* While scarcely so numerous as those in the synoptical narrations, the allusions by Christ to His second advent which have been preserved by the Fourth Evangelist are yet sufficiently precise and emphatic.

(1) The final destinies of men are declared by Christ in the Fourth Gospel to be substantially the same as they have been represented to be in the preceding synoptical discourses, viz., eternal life, ζωὴ αἰώνιος (iii. 15, 16), and its converse, condemnation, κρίσις (iii. 17, 19; v. 24), death, θανάτος (v. 24; viii. 51), destruction, ἀπόλεια (iii. 16),—a condition of being which, though not expressly said to be eternal, can only be rightly conceived of as such since the unbelieving cannot enter into this eternal life which is the portion of the saints (v. 24).

(2) These destinies are to be finally awarded to men at a day of judgment, called the Last Day, ἐν τῇ ἐσχάτῃ ἡμέρᾳ (vi. 39, 40, 44, 45; xi. 24; xii. 48), although they do not then for the first time begin, each being the proper outcome and legitimate fruit of a corresponding state of existence which has been previously realized on earth, the unbeliever even here being under condemnation and in death,

and the believer on the instant of exercising faith in Jesus Christ passing from death unto life (iii. 18).

(3) In the appointment of those several destinies Christ announces that He Himself shall officiate as Judge (v. 22, 27); it being impossible to restrict the words, "all judgment," "authority to execute judgment," to such moral verdicts upon human conduct as Christ pronounces by His Word (Reuss, Schenkel), since He expressly claims to have had the whole work of judging, *τὴν κρίσιν πᾶσαν*, assigned to Him. Nor does it militate against this, that in the same passage (v. 45) the Father is represented as conducting the assize, since "it only follows from this that the judgment which the Messiah holds when He comes again executes God's will, as He does it even in His present judgment" (Weiss, "Bib. Theol.," § 157, c, 6).

(4) The institution of this general judgment shall be preceded by a resurrection of the saints (vi. 39, 40; xi. 23, 24, 25) and of the wicked (v. 28, 29), since "to be judged the dead must live again in the fulness of their consciousness and personality" (Godet). There is not here, any more than in the Synoptical Gospels, the slightest indication that an interval of protracted duration, as, *e.g.*, of a thousand years, will separate the rising of the righteous from that of the wicked; but, on the contrary, both are exhibited as taking place simultaneously (vv. 28, 29).

(5) The awakening from the dead and the salvation of the righteous shall be effected by a personal and visible reappearance of the Son of man. (a) The literally, *i.e.* the physically, dead, *οἱ ἐν τοῖς μνημείοις*, those in the tombs, shall yet hear the voice of the Son of man (v. 28). To Christ's auditors this language could only signify that He, the Son of man who then discoursed to them, would return to earth

at the close of the ages, and with a voice of divine power like that which He subsequently uttered at the grave of Lazarus, command the silent sleepers to come forth. (*b*) Similarly the promise at the supper table, "If I go, I will come again" (xiv. 3), can scarcely have been designed to intimate that He would reappear to them after His own resurrection (Ebrard), or that He would come to them only spiritually, as He came at the Day of Pentecost and as He still comes to believers (Lucke, Olshausen, Godet), or that He would take them home individually at the hour of death (Grotius, Reuss, Lange, Hengstenberg, Tholuck), but must have been intended to promise a return as literal and visible as was the departure which was about to happen (Calvin, Luthardt, Meyer, Weiss, Westcott, and others. (*c*) There is no room for surmising that Christ's declaration to Peter after the resurrection (xxi. 23) did not point to a veritable epiphany of the Glorified Son of man similar in nature to, though more resplendent in appearance than that which the disciples then enjoyed on the margin of the Galilean lake. That our Lord meant by His coming, for which He supposed it possible that John might tarry, simply His arrival at the hour of death (Olshausen, Lange) is impossible, since in the same sense He came also for Peter, who, on this hypothesis, no less than John, tarried till the coming of the Lord. That He alluded to an apocalyptic coming in the visions of the Revelation (Ebrard, Stier) must be pronounced both unnatural and fanciful, besides being insufficient, since in a similar way of revelation He came to Paul (Gal. i. 12) during the lifetime of Peter, if not also to Peter himself (Acts x. 14). That He intended only His typical coming at the destruction of Jerusalem (Clericus, Lampe, Luthardt) seems improbable, since John considerably outlived that event. Hence the only remaining alternative of moment

is that He referred to His parousia at the end of the world (Meyer, Tholuck, Godet, Weiss), the difficult clause, "If I will that He tarry," being explained as a hypothetical form of expression intended to veil the divine counsel (Westcott). That John's contemporaries understood our Lord's words to suggest the idea of a visible parousia at the end of time may be inferred from the legend which sprang up and began to circulate amongst the early Church, that John would never die, but would be preserved alive till the advent.

II. THE TESTIMONY OF THE EVANGELISTS CONCERNING THE SECOND ADVENT OF JESUS.

Under this head for convenience may be placed the statement of Luke, reported in the beginning of the Acts (i. 11), that the men of Galilee who witnessed the ascension were assured by two angelic visitors who suddenly appeared by their side, that the same Jesus whom they had beheld departing through the blue veil of the firmament would "so come in like manner as" they had seen Him going, οὕτως ἐλεύσεται ὁν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. This language is too explicit to admit of other interpretation than that of a visible parousia.

III. THE DOCTRINE OF THE APOSTLES CONCERNING THE SECOND ADVENT.

1. *The Doctrine of James and Jude.* In both of these Epistles the two particulars of a second glorious coming and of a day of judgment distinctly appear.

(1) In the former, the coming of the Lord, ἡ παρουσία τῶν κυρίου—unquestionably here the coming of Christ, the Exalted Lord of Glory—is represented as the great event of the future, in which all earthly history shall culminate (v. 7),

and as being so imminent, so close at hand (v. 8), that the Judge—ὁ Κριτὴς, Christ, to whom the predicates “lawgiver and judge” (iv. 12), probably belong—might be fittingly described as “standing before the doors” (v. 9). To the suffering saints this parousia of the Glorified Christ will be a day of deliverance from the oppressions and persecutions of the ungodly (v. 7, 11), a day of coronation (i. 12), when they will obtain the kingdom of which they are now the heirs (ii. 5). To the unbelieving enemies of Christ’s people it will prove a day of judgment (v. 12), in which the miseries already coming upon them will be fully experienced (v. 1); a day of slaughter, in which their delicately pampered bodies will be given over to devouring fire (v. 3, 5); a day of desolation, in which the treasures heaped up in the last days, *i.e.*, in the days immediately preceding the advent, will be taken from them and consumed by fire, as an appalling prelude of what shall instantly thereafter befall themselves (v. 3).

(2) In the latter occurs a passage, in which “Enoch, the seventh from Adam,” is said to have “prophesied, saying, Behold, the Lord came with ten thousands of His holy ones to execute judgment upon all,” and in particular “to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him” (vv. 14, 15). Whatever opinion may be entertained of the origin of this remarkable passage, whether it be regarded as reproducing a primitive tradition, or considered as having been borrowed from the apocryphal Book of Enoch, it is still pertinent to cite it in this connection as recording the sentiment of the author of this brief epistle; and, viewed in this light, it exactly confirms the preceding doctrine of James by setting forth the certainty of Christ’s second advent, “The Lord came,” ἦλθε being the historic tense of prophecy; its

retributory work upon the wicked, which is also styled "the judgment of the great day" (ver. 6), and its implied interposition in behalf of the godly, who, even now "looking for the mercy of our Lord Jesus Christ unto eternal life" (ver. 21), will then be "set before the presence of His—God's—glory without blemish in exceeding joy" (ver. 24).

2. *The Doctrine of Peter.* Equally direct and striking is the teaching of this apostle on the subject of our Lord's second coming.

(1) In the Acts of the Apostles. In the second sermon which Peter is reported as having delivered, that, viz., after the healing of the lame man at the gate Beautiful, having first mentioned the fact of Christ's exaltation (iii. 13), he explicitly affirms that "the heavens must receive Him," rather than "He must receive the heavens" (Bengel, Olshausen, Stier), "until the times of the restoration of all things" (iii. 21), when, as the context indicates, He should be once more sent from heaven" (iii. 20), not simply figuratively and spiritually, but likewise literally and visibly. That a future advent in glory was that towards which the speaker wished to direct the minds of his hearers, seems a reasonable inference from the circumstance that he defines the exact season of such sending and coming as "the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began," *i.e.*, as the period when all the Old Testament predictions of a latter day glory for this disordered world should be fulfilled, or, in other words, in the closing epoch of earthly history. Nor should that magnificent apocalypse of the Glorified Jesus take place until the people who had rejected Him—*i.e.* the Jews—should have turned towards Him in penitence and faith. The immediate precursor of His coming should be "times of refreshing" for ancient Israel, when their sins should be

blotted out; the certain accompaniment of His coming should be "the restoration of all things," the "renewal or restoration of primeval purity, order, and happiness" (Canon Spence); the inevitable issue of His coming should be utter destruction for those who had declined to hear "that prophet" like unto Moses, whom God, having raised up, "had sent to bless them by turning away every one of them from their iniquities" (iii. 26).

(2) In the First Epistle. In exact harmony with the doctrine thus outlined in his early discourses, Peter reminds his readers that the great event of the future is "the revelation of Jesus Christ," ἀποκάλυψις Ἰησοῦ Χριστοῦ (1 Peter i. 7, 13), or the manifestation of the Chief Shepherd, καὶ φανερωθέντος τοῦ ἀρχιποίμενος (1 Peter v. 4); that for the Lord Jesus Christ Himself it will be a "revelation of His glory" (1 Peter iv. 13; v. 1), which is now concealed from the eye of sense and discernible only by the eye of faith (1 Peter i. 8); that for all mankind, both quick and dead, both believers and unbelievers, both saints and sinners, it will be a day of judgment (1 Peter iv. 5); that for His believing people it will be a time of revealed, *i.e.* of completely unfolded and fully experienced, salvation (1 Peter i. 5) and of manifested grace (1 Peter i. 13), in which they shall "rejoice with exceeding joy" (1 Peter iv. 13), being "partakers of the glory that shall be revealed" (1 Peter v. 1), yea, "receiving a crown of glory that shall not fade away" (1 Peter v. 4); and that for the ungodly it will be a day of rejection (1 Peter iii. 12) and destruction (1 Peter iv. 17).

(3) In the Second Epistle. Besides asserting that the doctrine of the coming of the Lord Jesus Christ is by no means a cunningly devised fable (2 Peter i. 16), the writer expresses his belief that the promise of the Lord to return a second time to earth, though delayed, will not be falsified;

that the day of the Lord will eventually come, and that with startling suddenness, as a thief steals upon his victims (2 Peter iii. 10); that, accompanying that sublime epiphany, will be a complete renovation of the earth by fire, resulting in the production of a "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 10, 13); and that while for the ungodly it will be a day of judgment and destruction (2 Peter iii. 7), for them who have "escaped from the corruption (*φθορὰς*=destruction both of soul and body) that is in the world by lust" (*lit.* in and through lust), it will be a day in which they shall be made full partakers of the divine nature, and have an entrance "richly supplied unto them into the eternal kingdom of our Lord and Saviour Jesus Christ" (2 Peter i. 4, 11), being "found in peace, without spot and blameless in His sight" (2 Peter iii. 14).

3. *The Doctrine of Paul.* The eschatology of Paul's Epistles is both full and detailed.

(1) There will be a second advent of the Glorified Jesus to earth not spiritual and figurative, but visible and literal (Phil. iii. 20; 1 Thess. ii. 19; iv. 15, 16, 17), which advent is spoken of as His revelation, ἀποκάλυψις (1 Cor. i. 7; 2 Thess. i. 7), His coming, παρουσία (1 Cor. xi. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8), His appearing, ἐπιφάνεια (1 Tim. vi. 14; 2 Tim. iv. 1; Tit. ii. 13), His manifestation, φανεροῦσθαι (Col. iii. 4), the time being characterized as the day, ἡ ἡμέρα (1 Cor. iii. 13; 1 Thess. v. 4), that day, ἐκείνη ἡ ἡμέρα (2 Tim. i. 12, 18; 2 Tim. iv. 8), and the day of the Lord, ἡ ἡμέρα τοῦ Κυρίου (1 Cor. v. 5; 2 Cor. i. 14; 1 Thess. v. 2).

(2) This advent will be heralded by certain premonitory symptoms, as, *e.g.*, by a widespread spiritual declension, called by pre-eminence the Apostasy or Falling Away, ἡ ἀποστασία (2 Thess. ii. 3); such a relapse and collapse

within the precincts of the Christian Church as had never before been witnessed, "all spiritual graces and energies fallen out of recognition and existence, God ignored, Christ forgotten, and the Spirit grieved and gone" (Eadie, "Commentary on Thessalonians," *in loco*), and, rising out of that, a new and appalling development of the spirit of unbelief, culminating in a hitherto unheard of personality styled the Man of Sin (2 Thess. ii. 4), whose identification has with much plausibility been sought in the Popish system of the Roman Church (the Reformers), but is probably to be found in an individual embodiment of Anti-Christian error yet to be revealed (Alford, "Proleg. to Thess.," § 5; Eadie, "Com. on Thess.," pp. 329—370; Gess, "Christi Person und Werk," vol. ii., pp. 56—71), who shall continue "to exalt himself against all that is called God or that is worshipped" until Christ appears, when he, the lawless one, shall be utterly consumed by the breath of His (Christ's) mouth and destroyed by the brightness of His coming (2 Thess. ii. 8).

(3) The manner of our Saviour's advent will be sudden, like the coming of a thief in the night (1 Thess. v. 2), and of travail upon a pregnant woman (1 Thess. v. 3); inevitable, so that none shall be able to escape (1 Thess. v. 3); and infinitely glorious (Tit. ii. 13), the descending Lord being preceded by an archangel whose trumpet shall announce His approach (1 Thess. iv. 16), and attended by an innumerable host of saints (1 Thess. ii. 13) and mighty angels (2 Thess. i. 7).

(4) The purpose for which this advent shall take place will be threefold—the manifestation of the Saviour's glory which is presently concealed (2 Thess. i. 10; Col. iii. 4; Tit. ii. 13), the salvation of His people who up till that time shall have been exposed to tribulation (1 Thess. iii.

13; iv. 17; 2 Thess. i. 7; 2 Tim. iv. 8), and the destruction of His foes, *i.e.*, of such as have refused to know God and obey the Gospel (2 Thess. i. 8, 9).

(5) This design will be accomplished by means of a resurrection, first, of the saints (1 Thess. iv. 16; 1 Cor. xv. 52—54; Phil. iii. 21),—those who happen to be alive at His coming being changed (1 Cor. xv. 51; 1 Thess. iv. 17),—who, being caught up to meet the Lord in the air, will return in His train to the earth, so appearing to come with Him and to take part in the final manifestation of His glory; and, secondly, of the ungodly (Rom. iv. 17; cf. Acts xxiv. 15; 2 Cor. v. 10), though in what condition of body does not appear; and then, by means of a general judgment or public assize (Acts xvii. 31; Rom. xiv. 10; 2 Tim. iv. 1), in which Christ will award to every man according as His works shall have been (Rom. ii. 6; 2 Cor. v. 10)—to His faithful followers a crown of righteousness (2 Tim. iv. 8), a crown of rejoicing (1 Thess. ii. 19), an eternal life of fellowship with Himself (Rom. ii. 7; 1 Thess. iv. 17), to the ungodly perpetual banishment from His presence (2 Thess. i. 9, 10), with the endurance of tribulation and wrath, indignation and anguish (Rom. ii. 9).

The doctrine of a *first* resurrection of the saints preceding by a thousand years the general awakening of the dead, called, on this hypothesis, the *second* resurrection, can as little be extracted from 1 Thess. iv. 16 (Estius, Turretin, Olshausen) as from 1 Cor. xv. 23 (Gess), and indeed finds no support in the eschatology of this apostle, who both connects the second advent of Christ with the final judgment (Rom. ii. 5; 1 Cor. iv. 5; 2 Thess. i. 7, 8; 2 Tim. iv. 1), and represents the resurrection as a simultaneous raising of both good and bad (Acts xxiv. 15; Rom. ii. 6—11; 1 Cor. xv. 52).

4. *The Doctrine of the Writer to the Hebrews.*

(1) The author of this Epistle is acquainted with a doctrine of eternal judgment (vi. 2), by which is meant a day of fearful retribution for the wicked (x. 27), but of complete and final salvation for the righteous who look for Him, *i.e.*, for His appearing (ix. 28).

(2) He is likewise cognizant of a resurrection of the dead (vi. 2), which is not to be restricted to the "better resurrection" expected by the saints (xi. 35), but extended to the general rising of both good and bad in order to be judged.

(3) This judgment, represented as the first scene in all men's history in the life to come, as death is the last scene in this (ix. 27), is indissolubly linked with a second advent of the Saviour, who as He came once "to bear the sins of many" shall appear a second time "unto salvation," the salvation, *viz.*, of His believing and expectant people (ix. 28).

(4) This second advent, both by the verb employed to denote it—*ὀφθήσεται*, *lit.*, shall be beheld by the eye—and by the implied contrast to the first advent in the flesh, is declared to be, not an inward and spiritual, but an outward and visible manifestation.

5. *The Doctrine of John.*

(1) The hope of a future glorious appearing of his absent Lord was one which the beloved disciple ardently as well as confidently cherished for himself (1 John iii. 2) and his fellow Christians (1 John ii. 28).

(2) For him, too, no less than for his brethren in the apostolic circle, the day of Christ's manifestation was to be a day of judgment (1 John iv. 17), a day in which only the faithful would have boldness to stand (1 John ii. 28), implying clearly that the unfaithful would be overwhelmed with confusion and be ashamed before Him at His coming, and

a day which would bring for all God's pure-hearted children an unveiled contemplation of the Glorified Son of man (1 John iii. 2).

(3) If there is no direct mention of a resurrection, it would nevertheless seem to be implied in the conception of standing in Christ's presence (1 John ii. 28), and beholding His manifested glory (1 John iii. 2), as will eventually, according to this writer, be the privilege of those who abide in Christ and are the children of God.

6. *The Doctrine of the Apocalypse.* The author's outlook into the future accords in its main outlines exactly with those which have already been laid down by Christ, by Peter, by Paul, and by John.

(1) The visible return of the Glorified Jesus is for him the great event of the future: "Behold He cometh with clouds" (i. 7). If in certain passages, in the messages to the Churches for example, Christ is introduced as speaking of a coming which should rather be spiritual and inward than corporeal and outward (ii. 5, 16; iii. 3, 20), it is no less demonstrable that the author not only puts into the mouth of Christ (ii. 25; iii. 11; xvi. 15; xxii. 7, 22), but himself uses (xxii. 17, 20) language which can be applied only to a second literal and personal advent.

(2) The visible return of the Glorified Jesus will be resplendently glorious in its external manifestation: "Behold, He cometh with clouds!" (i. 7)—"coming on the clouds of heaven," being, as formerly explained (Part II, chap. i., p. 117), a symbol of Divine Majesty; a representation which is farther amplified in the vision of the golden-crowned Reaper, like unto a (or the) Son of man,—manifestly no other than the Lord Jesus Christ Himself—sitting on a white cloud, holding in His hand a sharp sickle, and going forth to reap the harvest of the earth (xiv. 14—16), and in that of the

white horse with its rider "called Faithful and True," "The Word of God," "King of kings and Lord of lords," arrayed in a blood-sprinkled garment, having many diadems upon His head, with eyes burning like a flame of fire, and out of His mouth a sharp two-edged sword proceeding, while He issues through the opened gate of heaven to join in the last conflict with the powers of evil (xix. 11, 16).

(3) The visible return of the Glorified Jesus will be surprising in its suddenness, "Behold, I come quickly" (iii. 11; xxii. 7, 20); "Behold, I come as a thief" (iii. 3; xvi. 15). Nor is this inconsistent with the attempts made by the author to calculate beforehand the interval between the time then present and the coming of the Lord as forty-two months, during which the holy city should be trodden under foot of the Gentiles (xi. 2), as 1260 days during which the two witnesses should prophesy (xi. 3) and the woman should be nourished in the wilderness (xii. 6), as "a time and times and half a time," during which the woman should be protected "from the face of the serpent" (xii. 14),—all of which, like Dan. vii. 26, xii. 7, are "figurative time measures," intended to portray the time before the end, with its world enmity against the Church rising to a climax, but not at all designed to point out the definite moment of the advent (cf. Gebhardt, "The Doctrine of the Apocalypse," pp. 270, 271).

(4) The visible return of the Glorified Jesus will be for the double purpose of judgment and salvation (xx. 11, 12; xxii. 12)—of judgment on the wicked (vi. 17), and of salvation for the righteous (xi. 18). Pre-eminently is the day of the second advent described as "the time of the dead to be judged" (xi. 18); the subjects of this judgment being "the dead, both small and great" (xx. 12), the Judge Christ Himself, in conjunction with God the Father

(vi. 16; iii. 21; xiv. 10), the things judged each one's works (xx. 12, 13, xxii. 12), and the mode of judgment the opening of "books," in which each one's works shall be found written, with the production of "another book, the Book of Life," in which the names of the saints shall be seen inscribed (xx. 12); the issues of the judgment being for the wicked casting into the lake of fire (xx. 14, 15)—"a portion in the lake which burneth with fire and brimstone, which is the second death" (xxi. 8), which second death again is not eternal annihilation, but a miserable exclusion from blessedness (xx. 14; xxi. 27, xxii. 3, 15)—but for the righteous admission to the Holy City, the New Jerusalem (xxii. 14), a place in the family of God (xxi. 7), the enjoyment of heavenly felicity (ii. 17; iii. 21; vii. 15, 17; xxii. 1, 5), the possession of a crown of life (ii. 10; iii. 5; xxii. 14), the inheritance of all things (xxi. 7).

(5) The visible return of the Glorified Jesus will prepare the way for judgment by effecting a general resurrection of the dead (xx. 12, 13). That this resurrection will take place immediately before the general judgment of the last day appears the natural inference from the seer's words (xx. 12, 13). The mention of a first resurrection of the martyrs, as distinguished from "the rest of the dead," at the commencement of a millennial period, during which they live and reign with Christ (xx. 4—6), has been supposed to teach that Christ's advent in glory will take place at the beginning of this millennial period; that the martyrs will then rise and reign with Him on earth throughout the thousand years; that a final conflict with the powers of evil will at the close of that period occur; and that, victory having been at length achieved, the general resurrection and judgment will ensue. This doctrine of a pre-millennial

advent, however, although received by many as the true import of the seer's language (Alford, Oosterzee, Gebhardt), besides being weighted with insuperable difficulties, does not appear to be necessarily involved in the passage when subjected to a careful examination; for (*a*) it is not said that the bodies of the martyred saints were raised, but that their souls were seen (xx. 4), neither (*b*) is it affirmed that they lived on earth, or that Christ reigned on earth amongst them, only that they lived and reigned with Christ, it might be in heaven (Bengel; cf. Gess, "Christi Person und Werk," vol. ii., Part ii., p. 584); while (*c*) the antithetical "Second Death," which has power over all except those who have part in the first resurrection (xx. 6), suggests that the first rising cannot be limited to those who shall have been literally martyred, but must be extended to all the saints (cf. Eadie, "Commentary on Thessalonians," p. 168), and (*d*) in any case the symbolical character of the seer's language renders it extremely precarious to employ the present passage as a doctrinal basis for what is not elsewhere in Scripture clearly revealed.

CONCLUSION.

IT remains to gather up the results of the foregoing investigation. With as much fulness of detail as prescribed limits would admit, the doctrine of the Divinity of Jesus has been unfolded as it lies depicted in the pages of the New Testament Scriptures. In the first place, according to the writers of the Gospels and Epistles, the Christ of history possessed a premundane and ante-temporal existence as the Word of God, as the Son of the Father, as the Equal of the Most High, and yet as subordinate to the Supreme; as the Second Person of an Ineffable Trinity, of which the Father was the First, and the Holy Spirit proceeding from the Father and the Son constituted the Third; as the Creator of the universe, as the Lord of angels, as the Light and Life of men, as the Messiah and Saviour of Israel. In the second place, the same authorities affirm that at a time pre-arranged by God and fore-announced by prophecy, this Pre-existent Divine Son or Word became incarnate in the person of the Man Christ Jesus, who was born of a virgin, lived a perfectly blameless life, developed an absolutely stainless character, taught the purest and most exalted wisdom, performed numerous miracles of the most beneficent description, and that with as much facility and naturalness as ordinary men do the commonest of actions, after a brief public career of three and a half years devoted to healing the sick and afflicted, preaching the gospel of heaven's grace to mankind, and training a humble band of fishermen

and others, in all twelve in number, to carry on the work of the ministry after His departure, died upon the cross of Calvary as a sacrifice for the world's sin, and, on the third day after His death and burial, rose again to life, possessed of the same body in which He had been crucified, though no longer liable to mortality and corruption, but transformed into a pneumatical or spiritual body, invested with glory, honour, and immortality. In the third place, it has been found to be the teaching of these same evangelists and letter-writers that this Risen God-man, having shown Himself alive after His passion by many infallible signs, at the end of forty days, during which He made frequent appearances to His friends, finally departed from the earth, visibly ascending to His native heavens, where He now sits and reigns as the Lord of Glory, the Head of the Church, and the Sovereign of the universe, whence also He will eventually return as the Judge of all. And now the point to be determined is whether the doctrine thus outlined is true; and that practically means whether Jesus of Nazareth was, and of course is, divine. Hitherto it has not been assumed that the New Testament Scriptures, either in whole or in part, were the work of inspired men, or even of the authors to whom they are traditionally assigned. It has simply been premised that the New Testament Scriptures exist, and that they must have proceeded from the mind and pen of one composer, or from the minds and pens of a number of composers, who must have written their respective works either independently of or in collusion with one another. For the purpose presently in hand, it is not needful to adjudicate upon the claims of these rival hypotheses to be the true solution of the problem as to how the New Testament Scriptures were produced. That they have been produced is an undeniable fact; and, for the sake of argument, it shall

be conceded that the first hypothesis is the correct explanation of their appearance, viz., that however diversified their contents, they all originated in one gigantic mind and proceeded from one facile pen. Well, whoever was responsible for the composition of these remarkable documents that have come down to these times from the early Christian centuries, it is scarcely open to dispute that the doctrine of the Divinity of Jesus which they contain is, in the main, that which has been sketched in the preceding pages ; and the sole question calling for decision is whether the doctrine as sketched above is such as might have been excogitated, invented, or eliminated from the inner consciousness by any literary artist, philosopher, or theologian of the first, second, third, fourth, or, indeed, of any Christian century, or whether it must have been derived directly from revelation, such revelation, for example, as Jesus of Nazareth, on the assumption that He was "God manifest in the flesh," could have given. As a contribution towards the settlement of this important problem, the following considerations may be studied :—

1. *The sublimity of the Doctrine is such as to raise it entirely beyond the region of man's unaided faculties to excogitate or invent.* This is true not of one part or section of the doctrine alone, but of every part and section.

(1) It is certain that the representation given of the Nature of the Deity, as consisting of a Trinity in unity, of a threefold personality in one and the self-same Essence or substance ; of a Son who, besides being coeval, is also co-equal with the Father, and yet again conversely of a Son who, while the fellow, is yet in some mysterious manner the subordinate of the Father, is not such a doctrine as would naturally suggest itself to the human mind. At all events, outside of the Sacred Scriptures no conception of the Supreme Deity at all comparable to this has ever been

found to exist. Probably the closest approximation to the notion of a Triune Divinity was that of the Egyptian triad, Amen-Ra, the being, supreme, primordial, and self-produced; the goddess Mout, that is, the mother, the female half of the above, originally one with him, but afterwards separated from him into a distinct personality; and proceeding from these a third divinity, styled Chons, the infant son; and from this it has been inferred that "the inventors of this ancient superstition were aware that the one God existed in three persons" (Osburn, "Antiquities of Egypt," p. 138). It is, however, doubtful if the above triad of Egyptian divinities was anything more than "a statement of the pantheistic theory which underlies all the religions of antiquity" (Hodge, "Systematic Theology," vol i., p. 442); if it was, it may be fairly questioned whether the second and third persons can be said to have been regarded as standing in a line of absolute and essential equality with the first, whom an ancient hymn (1400 B.C.) describes as "Chief of all gods," "Father of the gods," "Lord of the gods," "at whose command the gods were made," "of whose mouth are the gods," "the one alone without peer," "king alone, single among the gods" ("Records of the Past," vol. ii., p. 129),—whether the self-dividing monad, resolving itself into two persons, a male and female, is not rather a legendary reminiscence of the story of the first man and woman preserved in the Book of Genesis (ii. 21), than a trinitarian speculation; and whether the god Chons or Phta is not simply a personification of the wisdom or intelligence of him whom the already cited poem characterizes as "Maker of things below and above," "Enlightener of the earth," "Lord of wisdom, whose precepts are wise," and "who rejoices the earth with his goings forth." But even allowing that a pure trinitarian belief did lie at the basis

of Egyptian mythology, the fact that the latter stands alone in this respect among the mythologies of the ancient world, would seem to point to the conclusion that the notion was a survival of some primitive revelation rather than a discovery of human reason (*vide* Wilkinson, "Ancient Egyptians," vol ii., p. 486), while that such a belief was not indigenous to the human mind, was not, in short, such a theology as man would have framed for himself, may, with a high degree of probability, be argued from the fact that, even amongst the Egyptians, it speedily became overlaid with debasing corruptions and polytheistic superstitions. It is of course needless to add that in the early Christian centuries, when the Gospels and Epistles were composed, such a conception of the Deity as they afford prevailed nowhere throughout the heathen world; and it cannot be successfully contended that the doctrine of a Triune God was so clearly revealed in the Old Testament Scriptures as to make it an article of general acceptance in the Jewish Church, so that a Christian writer required simply to develop the thought germs which were already furnished by Hebrew literature. But in truth no more satisfactory demonstration can be given of the improbability of the human mind inventing such a notion as that of a Triune God than the extreme difficulty which such a doctrine found in obtaining a permanent footing in the Christian Church. The Arian controversy is a short answer to those who maintain that Trinitarianism is a natural product of the human mind.

(2) It is also certain that the doctrine of an incarnation of the Deity such as is presented in the New Testament Scriptures could not have been derived from any then existing religion. Neither from Biblical nor from traditional Judaism could the notion of a God-man have been obtained ;

for "it is utterly foreign to that development of the idea of God which we find in the Old Testament, that the only God, Jehovah, should have condescended to the finite so as to become man in time, to mingle in the commonness of every day life, and expose Himself to the vicissitudes of human existence" (Dorner, "Person of Christ," vol. i., p. 41, C.F.T.L.); while the Pharisaism of Christ's day could so little comprehend the idea of a God-man, that on two several occasions they took up stones to stone Him, and eventually effected His crucifixion, because He made Himself "equal with God." And just as little could the ground idea of Christianity have been borrowed from any heathen theosophy, either Oriental or Occidental; for, to take the Indian religion as an example of the former, "the incarnation in human form of Vishnu is no true assumption of humanity, as is sufficiently evinced by the plurality of the incarnations, in the most diverse forms" (Dorner, "Person of Christ," vol. i., p. 7); while, accepting Hellenism as the best representative of the latter, it is well known that in it the union of the human and divine was sought rather through the exaltation of man than through the condescension of God, rather by transforming man into a divinity than by the deity becoming man. If, then, in none of those religions which were confessedly the highest efforts of the human intellect the conception of "God manifest in the flesh" appeared, was it at all likely that, in the early Christian centuries, some unknown author should suddenly attain to the transcendent idea of an incarnation such as that depicted in the New Testament Scriptures? Rather does not the uniqueness of the conception show that, whoever was the penman by whom it was transcribed, it was not a native product of the human mind, but must, in some mysterious fashion, have been imported from

above? (Cf. Fairbairn, "Studies in the Life of Christ," chap. ii., pp. 39—43; Weiss, "The Life of Christ," Book II., chap. ii., pp. 228—233).

(3) It is further certain that the portrait of the God-man depicted in the Gospels and Epistles is one that the unassisted intellect of man could neither have conceived nor executed. On the assumption that the Jesus of the New Testament Scriptures is a purely literary creation, it is pertinent to ask not merely how the artist arrived at the general conception of a God-man such as had never dawned upon the consciousness or imagination of the world's greatest religious thinkers, but by what happy inspiration did he succeed in first realizing in his own mind and afterwards transferring to the written page the individual details of that conception? In particular, if the inventor of these Gospels and Epistles fabricated in the workshop of his own brain the divine-human figure who therein appears, it is relevant to inquire how the characteristic of sinlessness, by which that figure is so conspicuously distinguished, was excogitated, and much more how it was so admirably executed? It is undeniable that on the hypothesis of the non-divinity of Jesus such a phenomenon as a perfectly sinless man has never appeared on earth, while it is equally incontrovertible that nowhere within the wide range of human literature except here does the conception of a sinless man seem to have presented itself to the imagination of either poet or historian, of either philosopher or divine. Does it not, then, almost necessarily force itself upon the judgment as the only tenable conclusion that the picture of the God-man was originally taken from life, and that the human mind was enabled to sketch with accuracy both of general outline and particular detail the external history and internal character of a sinless man just because it had been first

placed in a position to contemplate both as realized facts, and so to testify that which it had seen? In short, is not the reality of such a divine-human personality, with its supernatural history and superhuman character, the only possible solution of the production of the Gospels and Epistles as literary pieces? Is not their composition inconceivable except on the assumption that they are based on a stupendous fact,—the incarnation of the Deity in Jesus Christ of Nazareth?

(4) Finally, it is certain that the doctrine of Christ's post-resurrection glory would not have occurred to one who was simply constructing a work of the imagination. Even conceding that the other two parts of the composer's enterprise might have been successfully carried through, and the Pre-existent Son of God not only brought into the world, but conducted becomingly to the close of His earthly pilgrimage, where is the likelihood that the author of this extraordinary work of fiction would not feel himself embarrassed with the dead body of his hero? On the supposition that he had never heard of a resurrection, is it within the bounds of probability that he would first have the forethought to make the God-man predict His resurrection at a time when nobody was anticipating His death, and that, in exact accordance with his own pre-arranged programme, he (the author) would raise Him up on the third day, and afterwards dispose of Him by a visible ascension to heaven? Does it not rather seem warrantable to conclude that no sane person would have ventured to conceive such an after-existence for the crucified Jesus, unless he had been well assured of its truth?

2. *The completeness of the doctrine affords an indirect attestation of its truth.* Had the teaching of the Gospels and Epistles on the subject of Christ's divinity been limited to a

bare assertion that Jesus of Nazareth was the Son of God, even though the evidence in support of that assertion had been abundant, it is extremely doubtful if it would have carried conviction to any mind. Had the author (or authors) set before them the task of simply sketching the life-history and personal character of a God-man, without affording any hint as to the pre-mundane or post-mundane existence of such a Being—on the assumption always that such a task could have been accomplished—it is almost certain that such a representation would have failed to command acceptance, as being destitute of one of the strongest marks of its truth. A God-man, who, to outward appearance, emerged upon the stage of time, and departed from it in the same way as ordinary mortals, who gave no evidence of having a horizon wider than His fellows, who preserved an unbroken silence as to whence He had come and never indicated by a whisper whither He was going, no matter how magnificent the trappings in which His external history might be arrayed, the splendour of the miracles He might be made to perform, the loftiness of the wisdom He might be reported as having taught, the brilliance of the glory in which His person might be enshrined,—a God-man of that description, it would have been felt, could not possibly have been regarded as a genuine reality, however much He may have been admired as a work of imagination. But in the doctrine of Christ's divinity which is set before us in the New Testament Scriptures there is no such defective presentation. It begins with an exhibition of the Pre-incarnate glory of Him who in time and on earth appeared as the God-man, representing Him as eternally existing, and depicting Him in His relations to the Father, to the Holy Ghost, to the angelic race, to the material creation, to man; and after setting forth His historical manifestation as the Son of man,

does not terminate until, having raised Him from the dead, it has set Him at the right hand of God, as the Lord of glory, as the Head of the Church, as the Sovereign of the Universe, whence also, it affirms, He shall, in the end of the ages, return as the Judge of quick and dead. Obviously here is no lacuna in the writer's programme. If a work of imagination, it has with a success rarely vouchsafed to mortals overlooked nothing. It is doubtful if a question can be suggested as to the pre-temporal, temporal, or post-temporal existence of Jesus, concerning which a reply of some sort may not be found in this New Testament doctrine of the Divinity of Jesus ; and this consideration, it may be argued, is not without weight as affording *primâ facie* evidence in support of the truth of the doctrine. Nor is this all that can be advanced in behalf of its credibility. An additional peculiarity is worthy of attention.

3. *The naturalness of the doctrine as depicted in the Gospels and Epistles supplies the strongest confirmation of its veracity.* By this of course is not to be understood that the doctrine of the Divinity of Jesus does not belong to the category of the supernatural, but that the representation given of that divinity, whether as existing in pre-incarnate glory, in incarnate self-abasement, or in post-incarnate exaltation is so congruous, or at least seemingly congruous to our ideas of what the existence of a Divine person should be, that it carries with it the evidence of its own reliability. Should the objection be urged that the human mind has no intuitive perception of what is fitting in either a Divine or a Divine-human Person, and that our standard of comparison is derived from the thing to be compared, the obvious reply is, that however deficient the human mind may be as to *à priori* conceptions of what it is proper that a God or a God-man should be or do, it does not of necessity there-

from follow that the human mind is incapable of deciding as to the harmoniousness or incoherency of any representation of the Godhead that might be submitted to its judgment. For example, were a deity to be described whose actions, however characterized by power, were distinguished by an utter absence of both wisdom and benevolence, the human mind would require no apology or justification for withholding its assent from any such delineation; while on the contrary, were a portrait of divinity to be exhibited in which the attention of the spectator was arrested by no such incongruity, there would just as little be demanded either reason or excuse for believing that it carried on its face at least a presumption of its veri-similitude. And now the point of the present argument is this, that the Scripture doctrine of the Divinity of Jesus is in all its parts so congruous, so reasonable, so natural as to leave upon the mind the strongest possible conviction of its truth. In order to appreciate the value of this observation it is only needful to compare the account which Scripture gives of Christ's pre-existent Divinity with the histories of the gods which are set forth in any heathen mythology. Even the genius of a Homer cannot prevent one from discerning the absurdity of depicting the King of gods and men as the son of a deity who had already swallowed five of his children, as the husband of a wife with whom he was perpetually quarrelling, and as the father of children who incessantly conspired against his dominion; of transforming the maker of the universe into a stalwart country blacksmith, with anvil, forge, and hammer, continually begrimed with dirt and smoke; of representing the fair goddess of peace and war as having sprung fully armed from her father's head, which, in order to admit of her escape, had first to be

cleaved open by a hatchet; and generally of portraying deities who usually behaved themselves like foolish men or overgrown boys and girls when they were not doing worse and indulging in the vices of erring mortals. The very grotesqueness of such conceptions shows that they belong to the category of nursery tales and idle legends. To speak of them in connection with the New Testament delineations of the Pre-existent Jesus as the Word of God, as the Only-begotten Son of the Eternal Father, as the Almighty Maker of this universal frame, is well-nigh blasphemous; and yet it is only by passing from the turbid and murky atmosphere of heathen mythology into the serene altitudes of Biblical conception that we realize the one to be wide apart from the other as earth is from heaven. Then the characteristic of naturalness now being adverted to shines out with peculiar lustre when the divinity of Jesus passes into its second phase, *viz.*, that of incarnation. For not only does the Man Christ Jesus appear upon the stage of time clothed with power and possessed of attributes which distinctly enough declare Him to be superhuman, but His entire mundane and temporal appearance, His outward and historical manifestation, is such, is so projected and carried through, that there is nothing startling or grotesque in His humanity, no protuberance or excrescence in His mental or moral any more than in His physical development, but everything wears the aspect of being proper, natural, becoming, harmonious, right. An alliance with humanity might have been conceived of such a character as by its very unnaturalness, grotesqueness, strangeness to have proclaimed that what the writer had depicted was no true incarnation or union of Divinity and humanity, but only a union of a Docetic or Ebionitic sort, in which either the true humanity or the true divinity of the so-called God-

man was sacrificed ; but different from this a portrait has been produced in which both the Scylla of Docetism and the Charybdis of Ebionism have equally been avoided, and the union of Divinity and humanity in Jesus Christ has been presented in such admirable balance that the one does not obscure or impair the other, but rather each makes the other shine with increased lustre. The Personage whose image lies unfolded in the New Testament Scriptures is indeed a man ; but it is none the less certain that, on close examination, He wears the aspect of a God. Hence the question cannot fail to recur how any writer of the first, second, third, or fourth century, drawing solely on his own mental resources, was able with such precision to fill in the different lineaments of this Divine-human countenance that everything appears natural, harmonious, fitting,—as if, in fact, the picture had been drawn from life ? To suppose that he did so, that he sketched the portrait of a Divine-human Personality without ever having seen one, is indubitably to postulate a greater miracle than to suppose that his sketch was drawn after having first looked on the reality. In other words, it makes a less demand upon our reason to concede that Jesus of Nazareth was an incarnation of the Deity, than to maintain that His image, as presented in the Gospels and Epistles, was a clever fabrication of the mythic or poetic fancy (cf. Newman Smyth, “ Old Faiths in New Light,” chap vi., p. 105). And the like observation might be offered concerning the exhibition given in the Gospels and Epistles of the post-incarnate existence of the Risen Jesus. Here too everything is in proportion and perfectly symmetrical. Had the doctrine broken down at this point and painted a future for the Incarnate Son of God out of harmony with either His pre-incarnate glory or His historical appearing, then,

ipso facto, its truthfulness would have been discredited. But the doctrine maintains its homogeneous character throughout; and the position it assigns to the Risen and Ascended God-man as the Lord of Glory, the Head of the Church, the Sovereign of the universe, and the Judge of all is not only in itself worthy of Supreme Deity, but exquisitely harmonizes with the glory of the Pre-existent Son, and fittingly rewards the self-humiliation of an Incarnate God. And now one more consideration falls to be added.

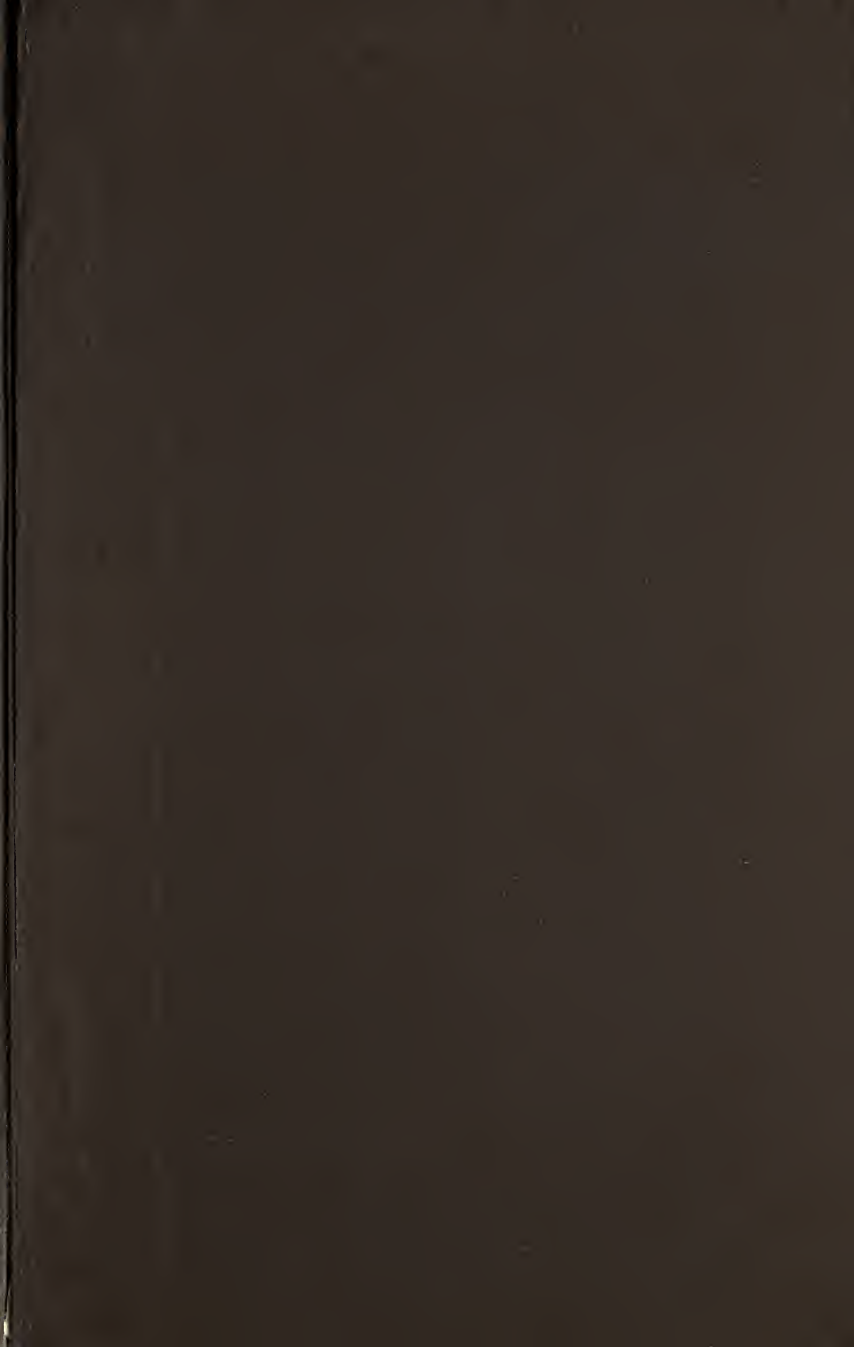
4. *The production of such a doctrine by so many independent writers amounts to a striking corroboration of its truth.* The preceding arguments have all gone upon the violent assumption that the New Testament Scriptures were the work of one author. But nothing is more certain than that many minds and many pens were concerned in their production. Nay, ample evidence exists that the composers of the Gospels and Epistles wrote in complete independence of one another. If the author of the Fourth Gospel may be presumed to have had the synoptical narrations before him, it should also be remembered that, so little does the Tübingen school of criticism accuse him of having copied from his predecessors, that it charges him with having produced a portrait of Jesus in irreconcilable contradiction with that supplied by them; while no one has ever ventured to impeach Paul with being simply a second-hand reproducer of other men's thoughts, or successfully charged Peter with having consciously harmonized his doctrine with that of John his fellow apostle, with that of Paul, or with that of the author of the Hebrews. Yet the marvel is that these diverse writings, composed by men as diverse in their talents and acquirements, composed at different times, in different places, and under wholly different circumstances, all

agree in the representation which they give of the doctrine of Christ's divinity. Not one discordant note can be detected in the choral harmony which they utter. The Pre-existent Son of God who appears in the Synoptical Gospels is the same who afterwards recurs in the sermons and epistles of Peter, in the letters of Paul and John, in the sublime disclosures of the fourth evangel. The historical Christ of Paul is identical with that of the evangelists, and is the same of whom his brother Peter preached and wrote. The Exalted God-man who reveals Himself from heaven in the Apocalypse is the Risen Jesus of whom the Gospels and Epistles say that He ascended into heaven. That this is so may be easily put to the test, by reading over in succession the doctrine of the synoptists, of the Fourth Gospel, of Peter, of Paul, of John on the subject of Christ's divinity. The arrangement observed in the preceding pages will greatly facilitate this experiment. The result, it is confidently believed, will be found to be that the completest harmony exists between the various representations of Christ's divinity that are given by the different authors to whom the respective New Testament writings must be assigned. And now, if it is so, how, it may be further asked, is such a singular phenomenon to be accounted for? That two different writers might have succeeded, unknown to each other, in developing the same doctrinal programme may not be beyond the bounds of possibility; that five or six should have done so finds its easiest solution in the presupposition that the doctrinal programme which they in common developed was previously known to each to be true, or, in other words, that underneath all their writings collectively and severally, lay the sublime fact of the incarnation of the Eternal Son of God, or of the supreme divinity of Jesus of Nazareth.

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